

THE
Compleat Linguist.
OR, AN UNIVERSAL
GRAMMAR

Of all the Considerable
TONGUES in Being.

In a Shorter, Clearer, and more Instructive
METHOD than is extant.

Collected from the most Approv'd Hands.

To be publish'd Monthly, One Distinct GRAMMAR
each Month, till the whole is perfected:
With a PREFACE to every Grammar, relating
to each Tongue.

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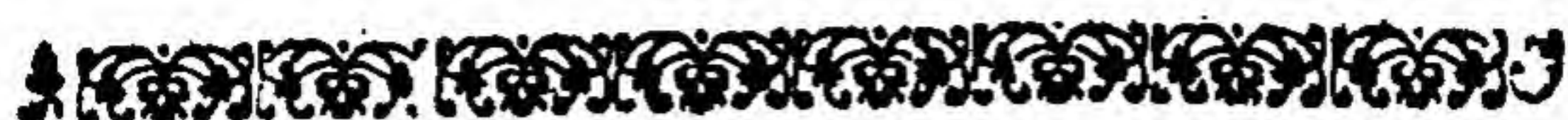
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BEING
A GRAMMAR of the *Hebrew* Tongue.

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N U M B. VI.

A

GRAMMAR

OF THE

Hebrew Tongue.



A 2



CHAPTERS.

- I. **A**lphabet, Figures Numeral, Points, Syllables, Accents.
- II. Article, Noun, Substantive, Adjective, Pronoun, Prefixes, Suffixes.
- III. Verb, Regular Conjugations, Paradigm and Notes, Search of the Root.
- IV. Verbs irregular, Defective and Quiescent, Adverbs, Conjunctions; Prepositions, Interjections.
- V. Change of Points, Specimen of Phrases and Proverbs.

N.B. The ERRATA of the Press, in these *Grammars*, from the *Greek Grammar* to the Last of them, shall be publish'd at once in the *Key to the Universal Grammar*.

P R E-



P R E F A C E.



AFTER the Survey we have taken of the Western Tongues, it is now proper to visit the Eastern; and to begin at that which is commonly esteem'd the Great Spring of all Languages the Hebrew.

The Necessity and Importance of a Just Skill in it, is at the first View apparent; to a Scholar in General, and particularly to a Divine: The former will never become a true Judge of others, till He can trace them, as far as possible, to their Fountain; and as the latter is Contemptible and Lifeless, if void of a Knowledge of Scripture, so that must be drawn from the Tongue, in which it was written.

What was the first Speech of Mankind is doubtful; The Heathen Writers give us no Light into it; and we may guess by the Accounts of Trogus, Tacitus, &c. of the Jewish Affairs more lately, how imperfect they would have been in this Article. Moses, the most Antient Writer in the World, speaks only of the Change of Tongues, after the Flood: Not that they receiv'd no

Change at all before, and therefore that Noah and Adam spoke exactly the same Language: For between the Creation and the Deluge were about 1656 Years, and during that Space, Men were spread in several Climates, Cities, and Countries, which must create some Variety in Language; tho' not so great, as happen'd at Babel. As for the Dreams of some, that the Hebrew was kept up in the Race of Seth, and Shem, and that it will be the Tongue of Heaven hereafter, we may place them in the same Class with the Opinion of Gorop. Becan. that God discours'd with Adam in the Teutonic.

What the Tongue mention'd by Moses to be the same over all the Earth, Gen. xiv. i. was, is a Query. Rab. Sal. Yarthhi, and Aben Ezra make it the Hebrew, but without producing any Reason, except the Proper Names of Adam, Peleg, &c. which Moses might take from other Tongues, and express in Hebrew to the Hebrew Reader.

After the Confusion at Babel, different Dialects arose from the Difference of Pronuntiation, not so much, if at all, from that of Entire Words, as appears by the Alliance of the subsequent Tongues. Hence others, as the Syriac, Gen. xxx. 47. (יִלְדֵי סְהֻרָא) the Egyptian, Gen. xli. 45. (צִפְנֵת פַּעֲנָח) The Arabic, as we find many Instances in Job (call'd by Bibliander the Divine of the Arabs) a Book thought by some older than the Pentateuch, by others ascrib'd to Moses, and by all affirm'd to be very Antient. See Huet-Dem. Ev.

They who reckon the Hebrew the Oldest Language, argue from its being the Vernacular Tongue of Heber, (whence, say they, the Name, Hebrew) and consequently of Noah; for there were but three, Salah, Arphaxad, Shem, between them; whom, it is not credible, assisted in building the Tower, and therefore preserv'd their Tongue.

This

This Account from Heber is rejected by most Learned Men, who assert, that Abraham was call'd an Hebrew, עִבְרִי, as coming from beyond the River Euphrates to Chanaan. Walt. Boleg. 3. Hyde. Rel. vet. Pers. Lud. Capell. Chron. Abraham, from his Country, Ur of the Chaldeans, spoke more probably that Tongue, and learnt the Hebrew from the Canaanites, the Descendents of Cham: The Proper Names of Chanaan were Hebrew. Josh. xv. 15, 49. And These are the Arguments of many, that this Tongue is not the most antient.

Yet still the Necessity of it is founded on the Reason above; on the Light that is deriv'd upon the New Testament from the Old, on the precarious, weak, insufficient, and often false Knowledge, that is taken from Versions; just as if a Greek Author could be master'd purely by the Help of a Latin Translation.

Thus, Josh. ij. 4. is turn'd; The Women took two Men, and hid them; but the Hebrew is, hid Him: חָסְתוּ; i. e. say Aben Ez. and R. D. Kimchi, each of them apart, to prevent a Discovery, and favour the Escape of one: Many others might be alledg'd of this kind; and it is a further Motive to the Study of Hebrew, that it has its Graces and Elegancies, as well as others; The Critical Niceties of it are very numerous, and not yet fully clear'd; The Jews cannot be converted without it; and that the Bible is a Book of the highest Concern, as well as, in some Parts, of the greatest Antiquity in the World.

It is certain, the Critical Part of this Tongue is not yet exhausted; The more Antient Fathers, Origen, and Jerom excepted, knew little of the Eastern Tongues: and the latter, tho' they understood, some of them, Hebrew and Chaldee, tolerably well, yet knew nothing of the Arabic, or Ethiopic, which are needful to the adjusting of many Difficulties, as Bochart, and Dr. Pocock, in their Writings have demonstrated, to mention no others.

Some

Some object, that this kind of Learning is lost, since the first Captivity, so far that the Jews themselves do not understand the Bible. Is. Voss. the Great Defender of the LXXII. is one of the principal Men, in this Assertion. It has been prov'd, that He was a great Stranger to the Hebrew Tongue, and therefore is of no great weight in this Matter.

*In His Dissert. de LXXII, He affirms, that **שָׁמַר**, Exod. xiiij. 18. should be translated שמר, **שמר**, according to the LXXII, not according to the Rabbins, (whom He insults on this Head, producing some of their Fancies, and concealing the better Judgment of others.) Hierom, and the Version of Aquila; But that word is never found in that sense..*

The Masorah notes, that it occurs four Times in Scripture in the same Sense, on Josh. i. 14---Josh. iv. 12. Judg. vii. 11. And in none of those places, can it be suppos'd to have the Meaning of Vossius.

Nor has the Knowledge of the Hebrew fallen since the Captivity: tho' the Beauty of the Tongue has declin'd. Many Pious and Learned Men, as Priests, Scribes, &c. still maintain'd and pursu'd it. This is prov'd by one Text, brought by the Objectors, Nehem. viij. 8. and what is related, 2 Kings xxij. means only, that the Copy of the Law found then in the Temple was perhaps more correct than others, or that Hilkiah, who knew it before, durst not discover it, in fear of Menasieh: not that, none even then studied the Law, or after the Time of Ezra; For the Jews, after that, were rather more curious and exact in it, as well as more Remarkable for Zeal against Idolatry, than before.

Tho' the Hebrew seem'd to be the Vernacular Tongue of the Jews after the Captivity; yet the Knowledge of it was supported till the Time of Ptol. Philadelphus, when, according to Euseb. and Josephus, the Bible was turn'd into Greek; and there were about Three Hundred Years between the Destruction of the Temple,
and

and that Period ; nor can it be imagin'd, that the Jews were more negligent after in it, than during that Interval. Nay, Christ Himself rebukes the Pharisees, not for neglecting the Law, but adhering to the smallest Matters in it, with an affected Nicety, that was prejudicial to the Spirit and Genius of it.

Then, soon after the Crucifixion, arose the Masoreths, who were extremely accurate in the Law, and prov'd it by their Labours ; so the Modern Jews understand it very well, and retain that sense of the Words, which they have receiv'd from their Fathers ; Tho' they, and the Rabbins, are often mistaken, it is true, by their Ignorance of Arabic, &c. which would illustrate many obscure Places in a more just and advantageous Manner.

Even the Faults of the Versions make the Original necessary. Those of the LXXII, are very Gross, and have been often remark'd : Those of the Vulgar Latin are almost numberless. The best Versions are, that of Arias Montanus, Sebast. Castalio, Junius and Tremellius, and our English, the truest and most perfect of all. Yet all are in some degree faulty, and, we have seen an Essay in English for a New Translation of the Bible which proves this Point ; tho' perhaps the Mistakes in ours, are not of that Consequence, as to balance the ill Effects of a New Version to the Public. This is submitted to others.

Gen. ii. 8. **מִקֶּרֶם**, *rightly*, from the beginning : so Meibom. and the Chald. Par. not, towards the East. Gen. xxv. 18. **נָפַל**, *translated*, He died : This is wrong ; it is here, His Lot fell ; **נָפַל**, or the like, being understood : Syr. vers. He dwelt. Arabic, He stood ; Mauritanian, put out by Erpenius, He dwelt ; so Targ. Onkel. and LXXII.

Isai vi. 12. *Translated*, There be a great forsaking in the Land ; *should be*, the Widows be multiplied in the Land, for **טוֹבַחַי** is Pahul. See Exod. xxiii. 29.

cited here by the Masoreths. Take this for a Specimen.

A Method prescrib'd for the Study of Hebrew, has been; to master the Grammar and Praxis of Bythner; and the Thesaurus of Buxtorf, then the Bible; and if a farther Progress be design'd, the Polyglott. The best Edition of the Bible is, That of Josephus Athias, which has many of the principal Things in Latin on the Margin. That of Menasseh Ben Israel is neat, but not of equal Reputation to this, or the Plantin Edition. That of Janston, bound with the Greek Testament, is in too small a Character. That of Arias Montanus is apt to make a Young Learner careless, by the Version.

That of Rob. Steph. 3 Vol. 4to, in a fine Letter, with the Notes of Kimchi on the Minor Prophets, is the most inaccurate of all. The best Edition of the Pentateuch is that of Roza, which, as Mr. Ockley (to whom I owe much of this Preface) heard of a Rabbini, who had read it, is faultless. The best Polyglott, (not to mention the Biblia Complutensia, see Walton. Proleg.) is the English. The Learner should procure the Rabbinical Bible, of the Edition of Bomberg, printed, An. 1568; or of Buxtorf, at Basil; where you have the Comments of the most Celebrated Rabbins; Schlomo Yarchhi; Aben Ezra; Saadiah Gaon; Levi Ben Gershom; David Kimhhi; Baal Hatturim, which are hard to be procur'd.

Take this way; 1. Read the Pentateuch, and consult Sint. Amama's Grammar; Martinio-Buxt. for the particular Anomalies: Then Joshua, Judges, Samuel, Kings, (call'd the Prophetæ Priores) then the Chronicles, Ruth, Nehemiah, Esther, Ecclesiastes; and then the Prophets, and lastly, Proverbs, and Job. Note, The Arabians of Job are not yet fully explain'd. 2. Learn to read without the Points. Observe here, The Jews always pronounce יהוה by Elohim or Adonai;

nai ; and it is the most generally approv'd Way, not upon any Superstition, but partly to gain upon the Jews, for their Conversion, besides other Reasons.

The great Difficulty and Imperfection of the Eastern Tongues, is the marking the Vowels by Points ; the want of Stops, &c. and of Distinction for Proper Names. In Reading therefore, mind chiefly the Form of the Words, and from what Conjugation they are derived ; see Byth. Lyr. Cap. 13. & 15.

For this, write out a Chapter without Points ; lay it up a Week ; then write the Points to it yourself, comparing it with the Bible, and repeat this Method.

As to the Points being the Invention of later Rab- bins, which is maintain'd by some, others affirm it has not been prov'd. Some think the Accents were rather for Stops in a Sentence, than for Music.

For these, consult Caspar Ledeburius's Catena Scripturæ ; or Robertson's Manipulus ; and the Porta Accentuum, which concludes the Great Ma- fora, in the Venerian Bible, and that of Buxtorf ; R. David Calonymus, at the End of the Grammar of R. Abraham de Balmes ; Elias Levita, and the other Rabbinical Grammarians.

Lexicons are, Pagnini Thesaurus, Mercer's, Joh. Buxtorf's, compil'd from Kimchi's **שְׂרָשִׁים**, as His Thesaurus was from the **מְכִילָה**, or Grammatical Work, of the same. The last is fittest for Young Beginners ; and the best Edition of it is that of London, An. 1646, with the Rabbinical Abbreviations at the End of it.

As to the Points, some judge them Coeval with the Text ; others, that they were contriv'd about 600 Years after Christ by the Masoreths of Tiberias. The for- mer has always been the Principle of the Rabanite Jews, who did not only embrace the Law, Prophets, and Hagio- grapha, but the Traditions of the Elders, the Talmud

the Vowel-Points, Accents, Cabbala, &c. as deliver'd by God to Moses on Mount Sinai. The Karraites reject all but the Scriptures (see Buxt. syn. Jud. Morin. Exerc.) These seldom appear in our Regions; there are of them in Russia, Tartary, and about Mount Atlas, as Leo Africanus Reports. If they use the Points, the Matter is past Controversy. The others thought the Points establish'd by Moses; till Abenezra, about 550. and Elias Levita, a German, about 200. Years ago, call'd it in Question. These pretended, that the Jews neither wanted nor us'd the Points, while Hierusalem flourish'd; but after the fall of it, they were introduc'd to prevent the sinking of the Tongue by the later Doctors. For these they are curs'd and thought Hereticks by the Jews.

Ludovicus Capellus, and Johannes Morinus, the latter in His Grammat. Samaritan. the former in His Arcanum Punctuationis Revelatum, have espous'd the same Opinion; and there are but few, that are not gone into it. Buxtorf. the Father was the first that answer'd the Arguments of Aben Ezra, Elias Levita &c. in His Tiberias, or Masorethic Commentary: Joh. Buxtorf the Son answer'd Capellus. These are some Arguments and Replies on each side.

1. The Samaritan Code has no Points.

Ans. Tho' in the Old Hebrew Books no Points appear, nor in those which they read in the Synagogues, it does not follow there were none at all among the Jews.

2. In the Hebrew Text, The Matres Lectionis ׀ ׀ (to which some add ׀ and ׀, see Morin. Gram. Samar. c. 14.) *which are set to guide the Pronuntiation, and do not belong to the Root or Formation of the Word; ׀ for ׀, ׀, Schurek, and Cholem, ׀ Churek, &c. Occur often,*

Ans.

Ans. These are set in Books, where the Points are not mark'd, but they do not prove the Inexistence of them, nor do they answer the use of Points ; for א is not always A or E, nor ו o, or, u ; nor, י J ; and the others are written sometimes with ' or ¨, or another Vowel ; they are quiescent, or pronounc'd, put for Vowels or Consonants, as the Word requires, and therefore do not satisfy the Use of Points. Some Words have not these Matres Lectionis, which admit of them, as the Masoreths have noted. Besides, He that first learns to read, must learn by Points, for none can read without Vowels : And the same Word differs in Points and meaning, as אָמַר, אִמַּר, אֵמַר &c. He said, say thou, saying &c. Where is the Help of the Learner here, or the Matres Lectionis ? and much less still, in the like Cases, where a Word is more obscure.

Let a Word be written in English without Vowels, as, Bl, it will be heard for a Reader to know whether it be Ball, Bell, Bill, or Bull : The same would be in the Hebrew.

3. *In the Old Hebrew MSS there are no Points.*

*Ans. It is no Consequence that there were no Points at that Time. There is hardly a Copy of the Hebrew Bible, that is 800. Years Old, and the Points, all agree, were in Being long before that Time. Is. Voss. however is mistaken in His Reasoning, when He infers, that He never saw an Hebrew MS, with Points, that was above 600 Years Old ; therefore they were invented by the Masoreths ; for all own, that it is Ten Centuries ago, at least, since the Points were fix'd by the Masoreths. see Morin. Ex. Bib. Casp. Ledeb. in His Cat. Sor. thinks the Arguments of Capellus of no Force ; and that the Points are Cotemporary with the Text ; and Gravius, Pref. ad Abulf. Tab. Geog. affirms it is ridiculous and unreasonable to maintain that the Hebrew ever was destitute of Points, or that Moses should write a
Law*

Law without Vowels. This is a sketch of the Dispute ; let the Reader judge and enlarge at will : I neither affirm nor determine any Thing.

Some regard should here be paid to the Rabbins Talmud, Targumim, &c. but since they abound very much in Chaldaisms, it is more proper to assign them a Place in the Preface to my Chaldee Grammar.

As to the Antiquities of the Jews (those of every Nation being requisite to the Command of each Language,) they are transmitted to us in a manner very imperfect, if compar'd with the like accounts of the Greeks and Romans. For in these, we have a Number of antient Writers still extant, who liv'd in the flourishing State of both People : besides the Light of Coins, Statues, Monuments, Inscriptions, Ruins of Edifices, &c. but nothing is left us, of the Jews, till the Destruction of Jerusalem by Titus, but the Bible : All the rest is lost by the Calamities of that dispers'd Nation, or their Application to Gain and Commerce, more than Letters. True, we have Godwin, Spencer, Lightfoot, Cuneus, Bertram, Sigonius, Buxtorf's Synag. Ind. &c. on this Head ; But they borrow all from the Rabbins, none of which are much above 800 Years Old. Some think the Mishnah, 150, 120, 400 Years after Christ : Yet even before Christ, the Religion of Moses was very much alter'd by the Pharisees, &c. much less can we depend on the Certainty of succeeding History, especially since many of the Jewish Rites were confin'd to the Temple, and the Memory of them is so eras'd, that we cannot depend much upon the later Rabbins ; again, many were so minute and exact, that even when they were constantly us'd, they could hardly be recorded. Nor can't the Talmud, or the Ritual Rabbins be a true Guide to us : For besides that they are too recent ; the Mishnah,

Misna, which is the purest Part, has much in it that is merely Rabbinical, not founded on the Law; the Gemara is shamefully trifling, and rather gives the Opinions of the Rabbins of that Age, than those of their Forefathers: For when R. Jehuda, had written the Misna, the more Learned Jews us'd to Dispute in their Academies of Pompedeitha, Nahardea, and Sora, upon Questions in it and the Law, and their Decisions made the Body of the Talmud.

Long after, the Ritual Rabbins form'd their Accounts upon those Decisions: Maimonides was the best of them, An. 1200. Therefore in this Case, we rather read and know the Opinions of the later Doctors, than the things themselves. Hence that Learned Jew, Leo Modena, calls His Book, the Customs &c. Of the Hebrews of THIS AGE; for tho' the Jews were tenacious of their Law, yet they mix'd it with Tradition, and omitted many Things, us'd by their Forefathers. As the Auther above. p. 4. c. 7. observes, in the Case of marrying the Brother's Wife, which, tho' formerly the legal Practice, is now almost disregarded, for other Ends.

Let him, that values himself on a skill in this matter, from the Rabbins, resolve me, from them, about the Urim and Thummim, and if He finds a good Explication of it, let Him depend further upon them. Yet still, they are not to be neglected, nor those who have written after them, on the same Subject; for they give us many useful Discoveries, both as to the Jewish Customs, Doctrines, and Texts of Scripture.

Sigonius (who, in the Opinion of Grævius, has written the best upon the Roman Laws, and Antiquities) tho' less read in the Hebrew Learning, has given us some Information in His Respub. Hebr. Cuneus has done the same, with great Elegance, and Conciseness. He was a Person of an Acute Understanding, and well vers'd in Maimonides, Josephus,

phus, &c. Add to these Schikkard's Mishpat Hammelek; Buxts. Syn. (tho' He has taken in a Number of Trifles, and seems to ridicule the Jews) and Leo Modena, who is approv'd very much by all learned Men.

And now we are so far advanc'd upon this capital Tongue, it will not be improper to look forward, and carry our View to the Original of Speech in general.

The Faculty of Reason, the Desire of Society, and so of expressing our Thoughts to one another, and the Organs of Speech, peculiar to Man, make that also peculiar, and natural to Him: Hence the Chald. Paraph. Onkel. turns that of Gen. 2. 7. suit in Adamo spiritus loquens: And the Hebrews define a reasonable Creature by Knowledge and Speech. Heideg. Hist. Sac. Pat. Tom. 1. Ex. 16. th. 2.

Yet Words spoken have no natural Alliance with Things themselves express'd by them, but only by Custom and Consent of Men in Society; Arist. Eth. 2. 1. For they are not the same every where, as in that Case they would be. Jul. Cæs. Scal. de caus. L. L. 3. 67. Some have thought otherwise. Jambl. de Myst. 7. 5. Orig. cont. Cels. 1. so Cratylus, Heraclitus. &c. See Gale ad Jambl. præd.

These are confuted by Arist. *mei êgmu'*. c. 1. and 2. and Jul. Sc. de caus. 3. 67 and 68. Nor yet is the use of Words so arbitrary, that any Man may employ what Words He pleases. Diodorus call'd His servant *ἀλλὰ μὲν*, to ridicule the Philosophers, who said the use of Names or Words was more natural than Arbitrary.

Both went to an Extreme. Simpl. in Cat. Arist. *πρὸς ὁμωνύμην*. The Stoicks express'd the Different Sense of the Pronouns by natural Gestures: So Nigidius, in A. Gell. 10. 4. See against these, Galen. decr. Hippoc. and Plat. Adam indeed gave what Names He pleas'd, to all living Creatures; but how far

far or how long the Use of those Names extended, we are yet to learn. Gen. ii. 19. Bochart thinks, that Adam and Eve receiv'd the Hebrew Tongue by Inspiration from God, when they were created; Phaleg. i. 15. Walton. Proleg. i. l. 4. Many, both Jews and Christians, have imagin'd that Hebrew was the Tongue of Adam, &c. to the Building of Babel: The Maronites, and some others, pretend it was the Chaldee; or Syriac. See, on this Head, Targum Hierosol. ad Gen. ii. 1. Paraph. Jonath. *ibid.*

Hieron. in Zephan. 3. Aug. de Civ. D. 16. 11. Origen. Hom. 2. in Num. 18. and, for the pretended Affinity between Words and Things in the Hebrew; Bochar. Hierozoic. Further, Joh. Buxt. Diss. i. de. L. Heb. Orig. Herm. Hugo de 1. Scrib. Or. c. 3. Andr. Beyer. Add. ad. c. 2. Prol. Seldeni de Diis Syris, Pfeiffer Diss. 6. Philol. de Ling. Prim.

As an Argument that the Hebrews came from Heber, some have observ'd, That Heber means the Hebrew Race, Numb. xxiv. 24. See Rivet. in Gen. Thom. Hayme de Ling. Logn. 2. Aug. de Civ. Dei 16. 2. And it is noted as an Error in Philastrius, Bishop of Brescia, that there was a Plurality of Tongues before the Tower of Babel. Eling. Hist. Gr. L. 4. This was, according to some, rais'd by the Persuasion of Nimrod, Joseph. Ant. Jud. i. 5. Aug. de Civ. D. 16. 4. Horn. Hist. Phil. 2.

Sam. Reyher. Mathes. Mosaic, says it was erected chiefly to observe the Stars and the Heavens, for supporting by the help of Prognostication, the Power of Nimrod; since Astronomy was mostly owing to the Babylonians. On the Confusion of Tongues here, see Joh. Buxtorf. de Ling. Heb. Conf. 32. and Thom. Hayme de Ling. and the Opinions of the Assyrian Writer, Abydenus, the Sibylls, and Hestæus about it, see

in Euf. Pr. Ev. 9. 14, and 15. Hence, proceed they, Nimrod retir'd from Babylon, and built Ninive, Lang. de An. Chr. 2. 5. Lambec. Prod. Hist. Lit. 1. 4. 5. How this Confusion arose, and how many Tongues flow'd from it, see Scal. Ex. Cont. Cardan. 259. 1. If. Casaub. adv. in Mer. Cas. Com. de 4. 1. 1. Berrich. de Caus. div. ling. 4. Boch. Phal. 1. 15. Olaus Rudbec. Atlant. 3. 5. Pererius 16. i. Aug. de C. D. 16. 11. Clem. Al. Str. 1.

Authors are divided about the Inventor of Letters: Diodorus ascribes them to Mercury, or Theuth of Egypt; whence ζεύς, θεὸς θεός, Deus, as some derive it. Diod. 1. Cic. de Nat. D. 3.

The Hieroglyphics of the Egyptians serv'd for Letters, Words, and Sentences. Others attribute the Invention to Menon an Egyptian, to the Ethiopians, to Moses, to Adam, &c. (Tac. ann. 2. 14. Euf. Pr. Ev. 8. 1. and 105. Clem. Al. Str. 1. Suid. in Ἀδάμ; Bangius Coel. or, Ex. 1. qu. 3. and 4. Casp. Schott. Techn. Cur. 7. 7.) as to the last, compare what is related (how truly, I do not enquire) by Josephus, Ant. Jud. 1. 3. about the Inscriptions on the two Pillars, rais'd by the Sons of Seth; one of which he affirms, remain'd till his Time.

The most ancient way of Writing, we are told, was first, from the Left to the Right, and then to pursue it from the Right to the Left End of the Line, called Βυσσῆσις; practis'd from the Phœnicians and Egyptians to the Greeks and old Latins. Hence the Lines were call'd Versus, a boum versatione; because they resembled the turning of a Plough. The Laws of Solon, in particular, were written in this Manner. But the most natural Motion of the Hand being from the Right, the contrary manner of Writing at length became more general. Jul. Scal. de Caus. L. Lat. 1. 46. Herm. Hug. de Or. Scr. 8. Paus. 5. Hesych.

5. Hesych. in voc. Βυρεγονδόν. Meurs. Ath. Att. 1. 8. Voss. de Art. Gram. 1. 34. Boch. Chan. 1. 20. Baill. de Accent Græc. Scholiast. in Apollon. 4. 24. and Pollux 8. (showing what were the ἄξονες, and νόμοι, which the Laws of Solon were term'd) Vales. in Mauss. ad Harpocratonem. Brodæus, Miscell. 4. 12. Isidor. 6. 13. Mar. Victorin. Art. Gr. 1.

Something here might be said of the Punic or Phenician Tongue, but I refer that to my Grammar of the Ethiopic, as a more proper Place for it. For the Dispersion of the Jews, I shall also speak of it in my Turkish Grammar; hinting only here, that their publick Prayers are perform'd still in Hebrew, as we find by their own Editions of them, at Venice, in Poland, &c. See Michovius de Sarmat. 2. 1. Crus. Turcog. 7. Pag. 487.

Meric Casaubon has left us a Dissertation upon the Hebrew Tongue, among others; copious in Words, but narrow in Substance. What is considerable in that Discourse, will be no ill Present here perhaps to the Inquisitive Reader, that values his Time and Convenience as well as his Understanding. He refers you, on the Point of the Confusion of Languages, to Pererius, the Diatribe of Joh. Buxtorf, the Geogr. Sacr. of Sam. Bochart, and the Author of the Pharos Vet. Test. He calls it a Divine Judgment inflicted on those bold Adventurers, in a secret Manner; and tells you, what the Scripture has left doubtful, may admit of several Hypotheses.

He proceeds thus: Language would have alter'd by many After-Causes, had this not happen'd; but probably it did not alter before this, by Reason of the long Life of the Patriarchs, which might keep their Speech the freer from Change. The Tower of Babel was undertaken for Fame and Establishment, or to

prevent a Dispersion of Mankind, on the Encrease of them. The Confusion there might be sent by a Disturbance on their Minds, not a Forgetfulness of their former Tongue; not that many full and distinct Tongues, intirely different from the Hebrew, the first and general Language, arose suddenly from it. The Division of Nations, according to their Tongues is related after; Gen. x. 5. &c. But the variety of them, before it, is no Consequence; it arising from the Diversity of Countries, and Governments. The Confusion of them was first, the Division of them, which is another Thing, whether before or after, is the Question. Gen. x. 25. and 1 Chro. i. 19. In the Days of Phaleg, the Earth (not Tongues) were divided: **לשונות**, Psal. lv. 10. is a Division of Minds, not Speech; and, in Daniel, it is the Division of a Kingdom: And **לשונות** is the Word for the Dispersion of Men, Gen. xi. What is said there about Babel, does not imply a Division of Tongues, but some sort of Confusion, how we know not. From that Confusion was the Dispersion of Men, from that the Division of Tongues; but what Tongues were before or after, the Scripture has not mention'd. As to the Opinion that Men were dispers'd **לשונות**, according to their Tongues, it is false; for it is not, dispers'd, but divided, which was after the Dispersion. Hence the Hebrew only is from God, and the Mother of other Languages; and it is an Answer to those, who are apt to deride the Scripture, as if there could have been no variety of Language without a Miracle. See Mer. Cas. de Serm. Ort. The Division of Tongues is as natural as the Division of Men; (see Aristot. Quintil. &c. on the Word natural, and Hor. de Art. Po.) It was an old Question, *εἰ οὐσαν τὰ ὀνόματα ἢ εἰσεν*; on this in particular, consult the Disputation of R. Levi Ben Gerion. This Opinion of Meric is conformable

formable to that of his Father, H. Casaubon; a Passage out of whose *Adversaria* he quotes for it: where it is alledg'd, that the Eastern, Greek, and Asiatic Tongues are yet, and have been, more or less mingled with the Hebrew, as they approach more or less to the Time and antient Seat of it. The Pagan Writers have rais'd many Fables on this Story of Babel: as that of Momus, that angry Jupiter should destroy Mankind by dividing them.

Those Writers have been very perverse in most of their Judgments, relating to God. See the *Diatr.* of M. Cas. on that Head. And the Hebrew Doctors (as Buxtorf has largely observ'd) have trifled much on the Fars of the Workmen at Babel, on that noisy Crisis. You may find the Story of Momus the most fully represented in Eustathius.

The Dignity of this Tongue appears, not only in its Antiquity, Fruitfulness, Production of others, &c. but in its being inspir'd by God into Adam, when others came only by long Use and Custom. Among others, Greg. Nyssen denies that this or any Tongue, came immediately from God; *Cont. Eunom.* 12. whose Disquisition on this Point may easily be consulted. Both he and Eunomius argue in a very ridiculous Manner, the latter for the intrinsic and eternal Relation of Words to Things, the former against the Hebrews being from God; as that if God appointed certain Words, to use others for the same Things, would be Blasphemy; and that the Speech of God is God, and mean or indecent Words could not come from him, which occur in the Hebrew and the like; resembling much the Talk of the Epicureans against a Providence, who judg'd of the Measures of God by those of Men; as we find in Cicero, who has an Epistle upon the Turpitude of Words and Things (one Argument of Greg. Nyss.) Plutarch has a Discourse

Discourse μέ τῃ μὲν χεῖρ, whence Greg. seems to have borrow'd much on this Topick. As to that, God call'd the Light Day, &c. therefore those Names ought not any where to be chang'd, it is not a true Consequence; for it does not amount to a divine Command. ('I think it holds against those, who say, the Speech of God was Hebrew, because the Names he is related to have given to some Things, are in the Relation, Hebrew; which is again no just Inference: for יום here, Day, might not be the Original Name impos'd by God, but the Hebrew Word of Moses for that Name; so in the rest.') Cluver in his Description of Old Germany affirms, that the Tongue of old Paradise is now unknown: for, says he, there may be collected about a 1000 Words, not in the least Hebrew, common to most Tongues. But he has hardly produc'd ten such Words, and hardly two of them are not of Hebrew Original. And yet, this, if true, would have been no Argument, for some Tongues are not so properly divers, as the Corruption of one; as the Spanish, &c. to which some add the Walachian, of the Latin; but some, tho' appearing foreign, are reducible, as Eyes, Oios, Occhi, Yeulx, Oki, Auge, or Oge, Oculi, in Engl. Span. Ital. Fr. Sarmatian, Germ. Latin; in Greek, as some will have it, ὀφθαλμοί (π to κ, as αἶκας Lupus) ὄψ, ἄψ, ὄπτα, ὄπτομαί, from עין: so Ear, Oor, Auris, ἦς, ὠρ; in Eng. Germ. Lat. Gr. Hebr. Cluver owns חֵדֶּה, a Hedge, to be Hebrew, and so is mistaken when he brings it into this Account: חֵדֶּה, of עין, מִלֵּה of עין; חֵדֶּה is only an Ending, as in many others, and the Letters mis-plac'd, as αἰγίς. Rarus, לבן, Albus, &c. Deus, θεός, of אלהים in אלהים; πατριός, patrius (quasi θεός, says Simplicius, but falsely) of אלהים, א turned to θ, the Vowel to a Diphthong, and the last א to ε, as λαμῆ, so of אלהים, θεός; of אלהים, τίς, τίς, &c. so

גִּמְלָה of the Chald. גִּמְלָה for the Heb. גִּמְלָה, as there are many remoter Etymologies, not doubted of by the Criticks. So γαστήρ of ἡ, as γαστήρ Gummi, γαστήρ Gurberno, γαστήρ Grabbatum: γαστήρ, Golfo, γαστήρ, Grotta; or of ἡ, with γ before it, as γαστήρ, for γαστήρ, and many others; so non, of נֶחַם of נֶחַם, נֶחַם of נֶחַם; &c. est of עֵשֶׂת; &c. These are the Instances of Cluver, and they make against him.

The Hebrew excels also in Use, Etymology, Names of People, Places, Deities, &c. and Erpenius speaks, in an Oration on this Tongue, An. 1621. of a Work design'd by H. Casaub. for shewing the Derivation of the Greek from it: First, By certain Postulata. Secondly, By the Affinity of Words. Thirdly, By Words chang'd, transpos'd, unchang'd, or more obscurely allied to it. But it is most useful in Religion: Dion. Ital. tells us, that Plato has nothing but Words; not so this Language, but it has couch'd under it the most weighty Matter, which we ought to examine, like the Philosopher in A. Gellius, who did not rest in the Words of Plato.

This Tongue, like all others, has its Idioms; and among the rest, is very remarkable for the Paronomasia; concerning which, see Eustathius in Hom. Quintilian, Donatus, Author ad Herenn. Hermogenes, and the other Grammarians. This has sometimes been thought a Beauty; for different Men and Ages have different Tastes; and Gellius reckons the Concourse of Vowels in Homer, and the Negligence of his Composition among his Elegancies. The Atticks lov'd the Paronomasia, Jul. Scal. Hist. Animal. 10. The Latins imitated it, especially Ennius, Plautus, Terence; but the truest Rise of it is from Homer; as, ἀρεὰν ἀρεῖν, &c. hence ὕβριν ὕβειν, gaudium gaudere; and the like, and in the New Testament

ment, ἡμεῖς ἡμεῖς, Matth. 21. 41. *that of the Apostle, ἐν πολλοῖς πολλοῖς πᾶσι, and many of the same kind. The Hebrew Grammarians tell us, it is for Certainty and Evidence ; as videndo vidi, i. e. pro certo vidi : But this not the whole Reason of using this manner of Speech, as Gens Gens, vir vit, corde, and the like ; which Buxtorf makes a Pleonasm. See Isai. xxiv. 16. and xxx. 16. and xxx. 1. Jer. i. 11, 12. and xlviii. 2. and in the History of Susanna, πένθ, πένθ, χίθ, χίθ ; the beginning of Ecclesiastes : Ps. cxxii. 7. 2 Kings xiv. 26. Ps. cxlvii. 13. Gen. xi. 3. The Change of Words, as וַיֵּן for וַיֵּן, &c. The Allusion sometimes is more obscure, as Prov. 18. 1, 2. sometimes it does not consist in Likeness of Sound or Letters, but Sense, as Prov. 25. 23. (compare Job 38. 22. and the Versions) sometimes the Word alluded to is imply'd, not express'd, as 2 Sam. 20. 18. Eccles. 7. 2. Zeph. 2. 4. In the New Testament also there are Hebrew Paronomasiae ; Rom. 9. 16. which allude to וַיֵּן, וַיֵּן, וַיֵּן, and occur so in the Talmud. so 1 Cor. i. 23. 2 Pet. ii. last v. 1 Tim. iii. 15. Joh. i. 14. A Verb in Hebrew has one genuine Sense, and others often more remote ; or allied nearer to it ; as כָּשַׁל in Kal, to prosper in Hiphil, to be wise ; two Things that are seldom divided, Prov. xviii. 8. Josh. i. 8. 1 Sam. xviii. 5, 14, &c. Many Points indeed have been magnify'd too far, as the Mysteries of the Hebrew Alphabet, the Cabbala, &c. which have carried others to a perfect Contempt of them ; as Asclepiades, in the Time of Pompey, us'd no Herbs in Physick, because Hippocrates, &c. and many of the Romans after, were thought to ascribe too much to them. Plin. the Opinions likewise of the Jews have been frequently misus'd : as of that known Saying, That the World was created for the Sake of the Messias ; hence מֵעַד הַמָּוֶל*

ἐπὶ ᾧ τὸς αἰῶνας, Ep. ad Heb. *has been turn'd,*
propter quem, &c. And in the Psalms, ἐργα τῶν
 χειρῶν σου οἱ ἕγονοι, i. e. *propter te facti:* so that of
 Isa. i. 18 *about the scarlet, has been explained from*
the place in the Talmud, about the red Particle be-
tween the Horns of the Scape-Goat. So the New
Wine in His Father's Kingdom spoken of by Christ,
has been Interpreted by a Jewish Fable of Grapes, kept
from the Creation, which their Oneirocriticks say,
shall put the Eater in Possession of Eternal Life.
Therefore consult Selden De jure Natur. Hebr.
What Caution must be us'd in reading and using
the Talmudist Writers. Mer. Casaubon quotes next
two Places from the Apologetica Parenesis of Joh.
Chiffletius, Printed at Antw. An. 1642. 1. Exod.
 vi. 33. עַרְיָאן שְׁפָתַי; ἀμείναι τοῖς
 χείλεσιν; Clem. Rom. *cites it thus, ἐγὼ δὲ εἰμι*
ἀπὸ χύλης; (for He does not quite there Ps.
 cxix. 83. *as some fancy.*) Chiff. says, the Greeks
 Read it שְׁפָתַי עַר without Ground either in the
 Text or Sense, to reconcile it with Clement 2. Ps.
 xcvi. 10. יְהוָה מֶלֶךְ אֱלֹהֵינוּ חַי, κύριος
 ἐβασίλευσε καὶ γὰρ καὶ ὁρᾷ τὴν οὐκ ἐκείνην. Chiff. tells
 us, it should be (from Just. Mart. and August.
 He might have added Tert. and Cypr.) ἐβασίλευσιν
 ἀπὸ χύλης. See Fuller. Misc. and Jun. in Tertull.
 He solves it too Cabbalistically, חָיָא i. e. says He,
 ἀπὸ τ, or χύλης, The Cross. For the Tau in Ezekiel
 is a Cross, proceeds He (tho' by the Way it is חָי, a
 Sign) and the Samaritan Tau is the same; tho' in-
 deed it differs entirely, and if it were the same, yet
 Orig. and Hieron. give us cause to think, that there
 may have been some Change in the Samaritan Alpha-
 bet. See Scal. some argue from Matt. v. 18. and
 Luke xvi. 17. that great Mysteries are conceal'd
 in the Letters and Points of the Hebrew; which is

answer'd by Lud. Cap. in Diatr. de Lit. Heb. that, if so, Christ and his Apostles would have let us into those Mysteries. Thus far Mer. Casaub.

It would be unpardonable on this Subject to pass over the famous Dispute on the Pronuntiation of יהוה un- touch'd. The LXXII. turn it ὁ ἰσχυρὸς, and therefore seem to have read it אֱלֹהִים; so Christ and his Apostles, and the Antient Fathers Greek and Latin. Petrus Galatinus, of the Church of Rome, is said to be the first that read it Jehova. This has occasion'd a Warm Controversy among the Learned, espeically in the Low Countries; and with some here.

N. Fuller, Th. Gataker, and J. Leusden were the chief for Jehova; Drusius, Amama, Cappellus, Buxtorf, and Altingius, for אֱלֹהִים, or אֱלֹהִים as it is Pointed. The chief Arguments are these,

1. For Jehova.

1. Every Word ought to be Read by the Vowels attributed to it in the Bible, therefore Jehova.

2. The Reading by אֱלֹהִים has a Taste of Jewish Superstition.

3. Compounds of יהוה, as יהוה שש, יהוה נתן, have the same Points, therefore they are Genuine.

4. To Read אֱלֹהִים is a Contradiction to some places that require the Reading יהוה, as, Hos. xii. 5. Ex. vi. 2.

5. It has not the Points of אֱלֹהִים, for ׀ is not ׀.

6. The Word, Jove, was from Jehova, which proves it rightly Pronounc'd.

2. For אֱלֹהִים, or אֱלֹהִים.

1. If it's Points were true, they would be constant, but when it comes with אֱלֹהִים, it is pointed like אֱלֹהִים,

אלהים, and must therefore so be read, as Gen. xv. 2. (Gataker comes in to this Article.)

2. The Prefixes מוכרב are not set before יבוה, as to Jehuda, Jehoschua, &c. By Hirik, but as to ארני by " or ".

3. The Letters בגרכפת after יהוה take a Mild Dagesh, tho' it ends in a Quiescent Letter, which proves it was not read so, for it is against Rule.

4. Christ, His Apostles, and all the Interpreters of the Old and New Testament, read and express it by κύριος and ארני, nor do any read it Jehova, in the Antients.

5. All the Jews, who are fond enough of their Privileges, call it אֶפְרַיִם, unutterable, because they know not the true Points of it.

See this Dispute at large in a Piece entitled Decas Exercit. Philol. de vera pron. Nom. Jehova, with a Preface by Hadr. Rel. Printed at Utrecht, An. 1707.

Add to the preceeding History of this Tongue; that H. Grotius is in the Number of those, who think the Paradisiacal Tongue is now unknown; but that some Relicks of it are left in all Languages: And that Theodoret among the Fathers, as well as Myriccus, of the Moderns, think (besides others) that the Syriac was the Primitive Tongue.

Some say, that the Hebrew might still have been pure, since the Captivity, because the Stay of that people in Egypt did not corrupt it; but they do not consider, that this is more than we know; that they liv'd apart in Goshen, and mingled in Chaldeea with that Nation: and that the Hebrew and Chaldee are nearer akin to each other, and therefore might the easier be mixt together, than the Hebrew and the Egyptian. Bochart has observ'd, that Babylon was ever fatal to this Tongue,

1. *by the Confusion.* And 2. *by the Captivity.* And indeed the Changes of all Tongues have been remark'd by many ; as by Melchior Juchiferus, in his *Histor. Latin.* : And Kircher ; and one instance is very strong, of the Difference between the Present Latin and the Old Tolcan, or Hettrurian, from the Columnae Rostratae, and the Tuscan Inscriptions, and Tables.

But the Hebrew is the most pure, simple, antient, and Radical Language.

The Elegance of it is set before that of the Greek and Latin, by Erpenius, *Orat.* 3. p. 106, &c. Where He has shewn also, that the other Eastern Tongues flow from it, and that most Greek Themes, or Primitive Words arise out of it.

The Old Acrosticks in the Psalms, and Lamentations, prove it gives the Names, and Order of Letters, to other Alphabets ; the Old Testament cannot be understood without it ; and by it, St. Jerome explain'd the Scripture more happily than any of the Fathers. Note Further, that the Custody of the Word of God in the Hebrew Copies, as a Sacred Depositum, belongs now only to the Christian Church, the Jews being cens'd to be the People of God ; and that the present Punctuation is not therefore true, because fix'd by the Masorthis (who, by the Way, Morinus thinks, are more recent than the Talmudists) but because it agrees with the true sound of the Vowels, dictated by the Holy Ghost ; for all they did, was to express the Vowels by Points, according to the true Reading, which they receiv'd by Tradition from their Forefathers ; and because that was true, the Consent of the Christian Church has ratify'd it.

Mis-



Miscellaneous Remarks on the Hebrew Grammar, and Grammarians.

THE Jews add Six Accents to those mention'd hereafter, Pesik, Legarme, Sophpasuk, Hillui, Mecarbel, Meajiela; the two first are a straight Line between two Words, for Music, not Pronuntiati- on; the third is explain'd; the two next are the same with Munach, and the last with Tiphcha.

In the Decalogue the Accents are very irregular; the Jews resolve this by their Cabbala in a superstitious manner.

The Thesaurus, Great Lexicon, and Concordance of Buxtorf, are a compleat Account of this Tongue, and of absolute Necessity to a Learner.

The Lexicon was a Work of 30 Years, and He has a very Great Eulogium given Him by the Jews themselves, in the Preface to the Rabbinical Bible, Edit. Basil.

Sapiens præ Sapien- tibus Nazaræorum, Doctor Magnus in Lingua sacra, & Chaldaia, & in Grammaticis earum, ita ut similis ei non inveniatur inter eos, Vir Magnus, D. Joh. Buxtorfius.

In this and the other Tongues, a Master is Commonly requisite, as well as a Grammar, &c. Tho' some, as for Instance, Clenard and Erpenius, learnt to a great Perfection without a Master.

Words

Words often are differently written by Authors according to the different manner of Writing in their Native Tongue, or the variety that some apprehend in the powers of Letters ; as Kimchi, Kimhhi, Qimhi ; Pathah, Patha ; Patach, Pathach ; Hirik, Hirek, Chirek ; Holem, Cholem ; Shurek, Schurec, curec ; Camets, Kamerz ; Kibbutz, Qibbuts ; Tseri, Tzere ; Shin, çin ; Resch, Resh, Reç ; some Letters are Written longer than others sometimes, as נ, ר, ה, ת ; besides ך, ם. The Diphthongs are reckon'd, י, י, י, י, י, י ; The Letters call'd the Tenues, or mild (i. e, without an Aspiration, or h) seldom are aspirate after a Diphthong, as, גוי, Isa. i. The Hateph'd Vowels are put under Gutturals for the Ease of the Pronuntiation ; sometimes ך has a Dagesh ; Ezech. xvi. שִׁירָה ; Composition often contracts a Word, as שְׁרָי for אֲשֶׁר־לִי.

To distinguish the Sex, וְנָר, Mas. נְקִבָּה Femina, are often put with Nouns, as Lev. iv. ם. The Plural is sometimes ים, as שָׁנִים Gen. xxv. בָּן, בָּנִים, a Son. Words are declin'd, sometimes in a regular, and sometimes in an irregular Manner, as ראש, ראשִׁים, ראשִׁי, with the Suffix. Isa. xv. Observe the Contractions of Words, as מִיּוֹת, מִיּוֹתִים, and the like ; the changing, or not changing the Vowels, as דְּבָרִי, דְּבָרִים, דְּבַר ; עָקָר, עָקָרִים. The Genders, Senses, and Formation of Words consult in the Lexicon. אוֹת, a Sign, אותות, a Letter, אותיות, ן. The Declining of Nouns often varies, as אחות, a Sister, אחיות pl. ם. אב, Father, pl. אבות, ם. ארי, or אֲרִי a Lion, pl. אֲרִיִּים and אֲרִיּוֹת, and many others. ם the Suffix, is sometimes ם. The Perfect and Future Tenses have often the Sense of the Time present : ם Paragogical is added often to Persons or Verbs in ם or ם ; The 3d pers. fem. perf. קָל has ם for ם ; and א, as Deut. xxxii. אֵלֶּךָ, and

and Ezech. xxxi. גִּבְרָהּ or ם come sometimes for ם in Verbs. The Anomaly in Form, and in change of Vowels is various, and spread into a number of Rules. The Derivation and Form of Verbals consult in the Lexicon Martinius's Grammar, &c.

Hithpael is form'd sometimes in Pohel, (or the Forma quadrata, as it is call'd) as הִתְפַּוֵּקֵר. Verbs of the Form, בִּוּ, בִּוּ, טִל are conjugated alike. The Infin. is sometimes a Noun, as in some other Tongues, as, הִתְחַלֵּם, Gen. xi. incipere eorum (in Hiph.) for, inceptum. Vowels of the same Sound are easily put one for another. Gentile Adverbs commonly end in יַת, as, אֲרָמִית, Syriacè. For the Hebrew Syntax, see Martinius, Buxtorf's Thesaurus, &c. Here, Plurals are often join'd with Singulars; Gen. xxvii. Prov. iii. Jos. xxiv. and the contrary, Gen. xviii. Job i. Gen. xxxi. &c. Masculines with Feminines, Isa. viii. 1 Kings vii. Ps. lxxix. 2 Kings iii. &c. There is an Irregularity in the Affixes, as Gen. ix. Job xxv. 2 Sam. xiii. Jer. xx. &c. Here לו and בי are Poetical, as Ps. xxi. and xxxv. &c. The Ellipsis and Pleonasm are frequent, where something is conceal'd, or abounds. One person is put for another; so the Genders, as, Ex. xxxi. 1 Sam. xxv. 2 Kings iii. Job xvii. Is. xxii. Job xviii. &c. Affixes are put to Verbs Actives, and Infinitives Passive, and to unlike Persons, as the 1st to the 2d, for the most Part. Names of the Accents vary, as Pashta, Paçta, Paçet; Azla, Geres, Teres; Graçin, Trafin; Pfic; Hhib, çophar Mucdam, çophar Maçpel; 'Tliça, Talça, Tarfa; Zarca; Gaja; &c. Which see in Martinius, &c.



Specimen of the Principles of the Hebrew Grammar.

TH E Principles of Grammar in each Tongue are different ; as each Tongue is, on the Nature of which they are founded : Tho' some agree in some Cases, as the Greek with the Latin, ἀμφο, ambo, πύξθ, buxus, παλαιός, publicus, θρίαμβθ, triumphus, κυβερνήτης, gubernator, γόβιος, gobus, ποινίκεος, puniceus, Θεός, Deus, πορφυρέον, purpureum, &c. See my Preface to my Greek Grammar, and with the Hebrew, as לָמַךְ, χαμηλθ (Varro.) שָׁלַךְ, πλλακθ, pellex ; יָי, יָאֵן, יֹאן ; יָפֵי, יָאֵפֶיֶס, יָמֵי, χαμύειος, &c.

The different Reading by the Vowels has produc'd several Interpretations, as Gen. lxxvii. מָטָה, see the LXXII. and Hieron. So רָבַר, Hcf. xiii. וָבַר, Deut. xxv. &c. Points therefore were contriv'd to distinguish the Ambiguity of Letters : And the Names of these Points are taken from the Utterance of them, as Kibbutz, קִבּוּץ שְׁפָתַיִם, The Contraction of the Lips. The want of them, it is thought, occasion'd the various Interpretations of the LXXII. Jerom, Aquila, &c. some Letters in the Rabbins are without Points, which creates a great Difficulty.

Mem is clos'd sometimes in the Middle of a Word, and Open in the End, as מֶמֶר, Isa. ix. מֶמֶר, Nch. ii. Sheva, say the Jews, is neither Vowel nor Conso-

Consonant, but is either not utter'd, or has the Sound of the following Vowel. See this Question discuss'd in Martinus. They say further, that it draws the Consonants to a Vowel in the same Syllable, like *Spes*, in Latin; so *בְּכוֹר*, *bchor*, rather than *bechor*, and the like; *סְטֵפָנוּס*, *Stephanus*, not *Setephanus*; &c.

A Line ought to begin and end with an entire Word, not one divided; hence some Letters are lengthen'd in the Writing, to make the Line perfect. *Pohel* &c. is call'd the *Forma quadrata*, from the 4 Letters in the Principal Word, *פֹּהֶל*. This is properly an Irregular Turn of *Pihel*, for *פִּיקֶר*, as it is written without Points; it is most frequent in Irregular Verbs of one Syllable; hence is *Hithpoel*.

Declension.

Nom.	Res	הַדָּבָר
Gen.	rei	לְדָבָר, or שֶׁל־דָּבָר
Dat.	rei	לְדָבָר
Acc.	rem	אֶת־דָּבָר
Voc.	res	הַדָּבָר
Abl.	re	מִדָּבָר

The other Particulars of the Hebrew Grammar, with the Rationale of each, see in Martinus's *παραλογισμα*, Heb. Gr. *Kimchi*, *Elias Levita*, &c.

Before we conclude this Preface, it will not be improper to add a few Remarks from the *Thesaurus* of *Buxtorf*, as a Supplement to what has been observ'd.

Ⲁ and Ⲍ sometimes are thrown into one Figure, especially in the Rabbins; and in the Running Letter, there is often us'd a Connexion. Ⲓ, and ⲕ are found together only in ⲓⲣⲏⲩ 1 Chr. ii. 3, 4. ⲓ is s in found; so that Nasaræus is more proper than Nazareus, Fag. in Chal. Pa. Num. 6. Buxt. refers to his Dissertation on the Point, whether the Shape of the Bible-Letters be the same at present, as it was in the Time of Moses in the Old Hebrews.

There are fifteen Words in Scripture, pointed above, in a manner not yet solidly accounted for; as ⲓⲃⲓⲛⲓⲕ, ⲓⲃⲓⲛⲓⲕ, ⲓⲃⲓⲛⲓⲕ, ⲓⲃⲓⲛⲓⲕ, &c. Gen. xvi. 5. xviii. 9. xix. 33. xxxiii. 4. xxxvii. 12. Num. iii. 39.

Nouns have the Plural in ⲁ, ⲓ, ⲓ, often; An Enallage of Tenses is frequent: It is necessary to be well vers'd in the Derivation of Verbals, to know the Radix of a Noun, the Sense of it, and the Reason of its Change. Some Verbals are naked, as ⲓⲃⲓ, verbum; some encreas'd by the Addition of the Heemantic Letters, as ⲓⲃⲓⲛ, digitus; they arise from all the Conjugations, as ⲓⲃⲓⲛ, pecoator, of Pihel, &c. from the Defectives, and the Quiescents respectively.

The Hebrew Syntax may be known mostly from the Greek and Latin; But there is often an Enallage of Number, in Concord, and of Case, and Gender; so a Pleonasmus, and Ellipsis of Words.

Some Words are put in the Plural for the Singular, by way of Excellency, as ⲓⲃⲓⲛ.

The Rabbins put that Stress upon the Accents, that they allege the Exposition of a Place is to be adjusted by them. Aben Ez. Comm. in Isa. i. 9. and Staterring. fan. and R. Sal. Jarchi, in many places: And to this Day the Jews sing the Parascheae, and Haphtharae of Moses and the Prophets. i. e. The Sections

tions of them, on their Sabbaths, and Feasts, according to the Accents. They are not set in the Bible by any perpetual Rule or Standard, but adapted in a wonderful Variety to the Number of Words, and the Conveniency and Turn of a Sentence, or the Parts of it.

The Metrical Books of the Old Testament, are, Job, Psalms, Proverbs, and some others; add the Song of the Israelites, Exod. xv. Moses, Deut. xxxii. Deborah and Barak, Jud. v. Hannah, 1 Sam. ii. Habbacuc, Hab. iii. Which are a Proof of the Antiquity and Excellence of Poesy. v. Aristot. Poet. All the Jews agree, that some of the Bible Writings are Poetical; so St. Jerom, Prol. ad Job. who refers you to Philo, Josephus, Origen, and Eusebius of Casarea, on this Subject. Josephus, lib. 2. ant. Jud. ad fin. tells us, the Song of Moses was in Hexameter Verse: A Poem, in Hebrew, is *שיר*; with the Rabbins *שיר*, poema, *שיר* poeta, from *שיר*; Instances of Hebrew Metre Buxtorf gives, Job iii. 10. v. 27. Prov. i. 8. x. 5. Ps. cxix. 146. cxlvi. 6. The Rhyme in some Places is accidental, Job xxi. 4 Ps. cv. 20, 21. cvi. 5. Prov. xxiv 19. &c. See Quintil 9. 4.

The Terms of Versification, and the Feet, the Composition, Species of Rhythm, and Verse, with a Variety of Examples to each Article, from the Rabbins, &c. and the Elegancies of them see more Largely in the Prof. Metr. at the End of Buxtorf's Thesaurus, who has there let us also into the Secret of the Hebrew-German Writing, useful for the Reading of their Letters, MSS, &c. He has observ'd likewise that many Books are written in that manner, which might be serviceable, if well translated, and that He saw a Josephus of that kind, containing far more than our Greek Copies, Printed at Zurich, by Froschover.



A
GRAMMAR
OF THE
Hebrew Tongue.

CHAP. I.

Alphabet, Figures Numerals, Points, Syllables, Accents.



THE Writing of most *Oriental* Tongues moves from the Right to the Left Hand, beginning at the End of the Book; the *Æthiopic*, *Armenian* and *Coptic* is written after the *European* Manner, from the Left to the Right; the *Chinese* in a Perpendicular Line. But I prefer the common Order of Writing here, for the Conveniency of the less skilful Reader. The *Syrians*, *Arabs*, and *Persians* connect their Letters, the *Hebrew* are unconnected.

LETTERS XXII. All Consonants; and properly *Chaldean*; the true *Hebrew* Letters being the *Samaritan*.

Name. Figure. Number. Power.

The Names of the Letters have a Reason, founded in the Sense of each Name, taken as an entire Word, *Vid. Lexicon*.

Aleph	א	1	Mild Breathing	אלף
Bheth	ב	2	bh, v, b, f,	בית
Ghimel	ג	3	gh, g,	גמל
Dhaleth	ד	4	dh, d, th,	דלת
He	ה	5	h	הא
Vau, Wau	ו	6	v, w	וה
Zajin	ז	7	z, ds, s	זין
Cheth	ח	8	ch, hh, χ	חית
Teth	ט	9	t, tt,	טית
Jod, Yod } Joth }	י	10, ט"ו 15, י"ה } is God }	i, y, j,	יוד
Caph	כ	20, כ" 20, ט" 500	c, ch, k,	כף
Lamed	ל		l,	למ
Mem	מ	600	m,	ממ
Nun	נ	700	n	נון
Samech	ס		s sharp,	סמך
Ghnajin	ע		hgn, aa, gn,	עין
Pe	פ	800	ph. φ, p, f,	פז
Tzade	צ	900	tz, ts, fs,	צד
Koph	ק	100	k, q,	קוף
Resch	ר	200	r,	רש
Schin	ש	300	sh	שין
Sia	ש	corrupt	s	שין
Thau, Tau	ת	400	th,	תו

The

The *Servile* Letters are, א ב ה ו י כ ל מ נ ש ט ז.

The *Radicals* are, ג ד ו ח ט ס ע פ צ ק ר. These are always *Radicals*; but the former are not always *Servile*.

The *Rabbinical* and *Hebrew-German* Letters, us'd by *Jews* in *Italy*, *Spain*, *Germany*, &c. See in *Buxt. Thes. Gr.* i. i. and at the End; and in *Schick. Hor.* and the *Pref.* װ is omitted by the *Greeks* sometimes, as ἐβαρ, ἡσαῦ; expressed also by γ, ϰ, or ν, or gn, but wrong. *Hebrew* and *Chaldee* Letters are the same; as above.

Likewise תת 800, חש 700, תר 600, תק 500, 900 תתק; יא 11, יב 12, &c. בא 100, גא 2000, גא 3000, &c.

Consonants mark'd with Points, or little Lines signify Thousands, as א or א" 1000, ב or ב" 2000, &c. Lesser Numbers are set after Greater, as יא 11, but ט not יה 15, to prevent a Violation of the Name of God.

Thousands join'd with Hundreds are express'd by אבגדה, &c. as גתק 3500; and often 1000 by the whole Word אלף, 2000 by אלפיים, More Thousands by אלפיים, setting before the last the Numeral Letter, signifying how many Thousands.

Letters of the	{	Throat,	{	Guttural,	{	אהחע
						דטלנת
Letters of the	{	Tongue,	{	Lingual,	{	גיכק
						זסצרש
same Organ are of-	{	Palate,	{	Palatine,	{	
ten interchang'd.	{	Teeth,	{	Dental,	{	
	{	Lips,	{	Labial,	{	בומף

The Dental, except ך, are call'd Sibilant. ןױײ׳ are often Quiescent, *i. e.* not pronounced; ך is always quiescent; ן in the End, 'naked,' with *Holem* or *Shurek*; but ן between two Vowels is sounded, and may be call'd *wau*, װ. Vowels are five long, five short.

Long,		Short,	
1. Kametz, ך,	<i>au</i>	2. Pathach, ך,	<i>a</i>
Tzere, ך,	<i>ee</i>	Sægol, ך,	<i>e</i>
Chirek long, ך,	<i>i</i>	Chirek short, ך,	<i>i</i>
Cholem, ך,	<i>o</i>	Kametz chatuph, ך,	<i>o</i>
Schurek, ך,	<i>u</i>	Kibbutz, ך,	<i>u</i>

The Point over װ, ױ, ױ, is often *Cholem*; in װ, when the foregoing Letter has no Vowel; in ױ, when it self has no other Point or Vowel; in ױ, either Point is *Cholem*. *Sheva* ך, is a very short *e*; it is quiescent or mute, and only serves to join it's Consonant with the foregoing in one Syllable, 1. After a short Vowel. 2. After a long one accented, if the Consonant over it has no Central Point. 3. When it is double in the End of a Word, and before another: *Patha Genubha* ך is put often instead of ך

Chateph-Pathach, ך,	} { very short	<i>a</i>
Chateph-Sægol, ך,		<i>e</i>
Chateph-Kametz, ך,		<i>o</i>

These are properly put under Gutturals for simple *Sheva*; yet are set under others also.

The Analogous Vowels are ך & ך, ך & ך, or ך, ך and ך or ך; ך is often turn'd to ך, and ך to ך for the better Sound, ך before ךױ in the Middle or End is turn'd to ך, as ךױײ׳ to ךױײ׳. All Vowels but ך and ך

may

may be turn'd into [·]; [·] moveable takes a short Vowel under a Guttural, mostly [·]; under [·] rather [·]; [·] before a *Hateph*-Vowel is turn'd into the like; a *Hateph* Vowel before [·] has no Points, as עֵי עֵי; [·] is understood under the Central Point, and before *Maccaph*, as כֹּל־הָאָדָם, קִנְנוּ. *Patha-Genubha* is remov'd in every Encreasing, as רוּחַ, רוּחִי. There are properly no Diphthongs in the *Eastern* Tongues, but ו and י with a Vowel are like them.

Dagesh is a Point in the Center of a Letter; it is mild or strong: Mild in בִּגְד כִּפְתִּי, taking away the *h* or aspiration, as בִּי *bi*, not *bhi*: This is, 1. In the Beginning of a Word; if the Word before does not end in a quiescent Letter, or a long Vowel; (yet this has some Exception,) or after a Moveable Consonant. 2. In the Middle of a Word after a Quiescent *Sheva*; here also is some Exception. Antiently when the Aspirate remain'd with a *Dagesh*, it was mark'd above with a cross Stroke, call'd *Raphe*; whence *Litera Raphata*: See *Exod.* 20, 9, 13, 14, 15. It is disus'd else in the Printed Books. Strong *Dagesh* is, which doubles a Letter (except the Gutturals and כ). It doubles also בִּגְד כִּפְתִּי, when *Sheva* does not go before; the Gutturals and כ, to shew *Dagesh* is left out, commonly turn the preceding short Vowel into a long one. When two like Consonants, and sometimes unlike, meet, one is often conceal'd under a *Dagesh*, as כִּתְּתָה, נִתְּתָה, for כִּתְּתָה, נִתְּתָה or י are put for *Dagesh*, as אִתְּנוּ, תִּתְּנוּ, for אִתְּנוּ, תִּתְּנוּ. a *Dagesh* excluded lengthens the Vowel before it, admitted, shortens it; sometimes a *Dagesh* is excluded without any Recompense for it. *Mappick* is a Point in the Center of י (in the Middle of a Word after *Chireck*) and ם in the End of

of a Word, that shews they are not Quiescent, but to be pronounc'd. Letters, tho' quiescent, still belong to the Essence of the Word. These Examples may be of use to reading by Syllables, אֵלִי *Eli*, הַיִּיתִי *hajithi*, שֹׁנֶה *sone*, בְּרָאֲתִי *sbone*, בָּרַחְתִּי *barathi*, קוּוֹה *kovecha*, פֶּרִי *peri*, יִבְרְכֻךְ *jebharechu*, הִפְקַדְתִּי *hiphkadti*, תַּחְתִּיָּה *tachtijah*, אִישָׁה *Ishah*, בָּרַח *Barach*, שָׁאֵלָה *shaalt*, שְׁלֹחַן *shulcaun*, -ane, לֶחֶם *lechem*, מָשִׁיחַ *Mashiach*, יָדוּעַ *jaduabh*; *Patha* is often put under, and pronounc'd befor הּ, and ע in the End; then it is call'd *Patha Genubha*; מַגְבִּיָּה *magbiyah* with *Mappick* imitates it, as אֱלֹהִים *eloah*, מַגְבִּיָּה *magbiyah*. Any long Vowel, except *Kametz*, may go before it. *Holem* is often without ו, as כֹּל. Gutturals admit a Mute or Compound *Sheva*, as הָבִי *habhu*. The foregoing Letter takes the short Vowel, which is under the Guttural with the Compound *Sheva*, as אֶהְבֶּה *ehbe*: But *Kametz-chatuph* here is written by *Kametz*, and read o, אֶהְלוֹ *oholo*; Here is a *Crasis* לְאֵמֹר בְּאֵלֹהִים for לְאֵמֹר לִיהוָה, which, some say, is to be read לְאֵדְנִי. There are never two *Sheva's* at the Beginning, nor a simple *Sheva* after a Compound in the Middle: The former of two in the Beginning is turn'd to *Hirek*; or *Patha* or *Segol* under a Guttural; and if the other be under י, it is remov'd, as בִּיהוָה for בִּיהוָה. If a simple *Sheva* follows a Compound one in the Middle of a Word, the Compound is resolv'd into its short, or a simple *Sheva*, as תִּבְרְגוּ *tahargu*, יֵשְׁמֻ *jeshemu*: *Hateph-patha*, and *Hateph-segol* are often turn'd to *Sheva*, as יֵהְגֶה *jehge* for יֵהְגֶה. A strong *Dagesh* abridges a Compound Syllable, as דָּגֵשׁ for דָּגֵשׁ: Hence *Sheva* after a short Vowel under a *Dagesh* Letter is pronounc'd, as גִּלְתָּה *gilletha*, for גִּלְתָּה: But a *Dagesh* not being in the Gutturals, or י, commonly turns the short preceding Vowel into

into a long, as בֵּאֵר, for בֶּאֵר; a strong *Dagesh* often is not put into a *sheva'd* Letter, for the Sake of better Sound. י, י, after *Kametz*, *Tzere*, *Chirek*, in the End, are a Kind of Diphthongs, as עֵשׂוּ, וֵשׁוּ, פֵּיו; the *Jews* here utter י like *f*: י makes a triple Diphthong, as פָּנִי, גִּוִּי, נִלְוִי; some doubt this. ירוּשָׁלַם, ירוּשָׁלַמָה, are wrong; they should be ירוּשָׁלַיִם, ירוּשָׁלַיִמָה, *Jer.* 26 18. *2 Chron.* 32. 9. A Consonant begins, and with a Vowel makes up a Syllable; but if without a Vowel, or with a Mute י it joins to the foregoing Consonant.

A Word accented on the last Syllable is call'd *Milra*, on the Penult *Milhel*. The Tone is commonly on the last; Penacutes are in יִם, יָם, יְם, יֵם, and the like, and in יִי, יָי, יְי, יֵי, and הִי Paragogical: But י before י, יִי, יָי, is *Milra*; *Sheva* has no Tone. *Soph Pasuk* י concludes all the Verses. This Circle [o] is the Mark of a Word read otherwise than written, with Vowels in the Text, and Consonants in the Margin, it is call'd *Keri Kethibh*. Fourteen Marks of Accent are set over the Word, Eleven under:

Over a Word,
1. Pashta, י
Kadma, י
Geresh, י
Teres, י
Asla, י
Telisha ketanna }
Talsha, Tarfa }
Gerashajim, י
Sarka, י
Shalsheleth, י

Under a Word.
2. Telisha gedoli, י
Karne para, י
Rebhia, י
Sakeph gadol, י
Sakeph katon, י
Sægolta, י
Paser, י
Merca, י
Maarich, י
Merca kephula, י
Tiphcha, Tarka, י

Munach י, Mahpach י, Jethif י, Tebhir י, Dar-
ga

ga', Athnach', Jerach', Silluk'. These are for Musick, Pronunciation, and the Distinction of a Sentence.

I. ACCENTS in Pronuntiation.

1. An accented Syllable is Acute; except *Telisha gedola*, which is always in the Beginning of a Word *Tiphcha*, in the beginning of a Word, in *Job*, *Psalms*, and *Proverbs*; and *Pashta*, *Telisha ketanna*, *Segolta*, *Sarka*, which are always on the left Syllable.

2. When the same Accent is doubled, the former is Acute, as תָּוְבוּ *tóbu*: If there be different Accents in the same Word, the latter is Acute, the former serves for Euphony, as וְהִעֲצִים *vehá-etzim*: An Accent on a long Vowel makes the following *Sheva* Quiescent, as תַּגְלֵנוּ *tagélno*.

II. ACCENTS in Sentence

Are Servants, Eight, which continue the Sentence, *Munach*, *Mahpach*, *Merca*, *Merca* double, *Darga*, *Jerach*, *Kadma*, *Telisha ketanna*; or Kings, Seventeen, which suspend the Breath, and stop the Sentence, *Rebhia*, *Sakeph katon*, *Segolta* (a Comma,) *Athnach* (a Colon,) *Silluck* or *Soph pasuk* (a Period) The rest are, *Sarka*, *Gereesh*, *Gerashaim*, *Pashta*, *Paser*, *Shalsheleth*, *Telisha gedola*, *Karne para*, *Tiphcha*, *Tebhir*, *Fethif*. These are Pauses, and change the Vowels often. כִּנְפֵּה after a Word ending in a long Vowel, or a Mute Letter, and mark'd with a King-Accent, take a mild *Dagesh*, as אֵלֶּה בְּתִיבֵהֶם, *Gen. 7. 23*. The Grammatical Accent is never in the Antepenult,

penult. *Metheg* is a right Line under a Letter, which suspends a Vowel, as הִיְחִיָּה : It is often put to long Vowels before *Sheva*; whence *Kametz* before *Sheva* without *Metheg*, is short, as חֹכְמָה *chochma*, but with *Metheg*, חֹכְמֵה *chachema*: It is put also to Vowels before Compound *Sheva*, as יְעֻשֶׁהָ , יִאֲסֹף . *Metheg* is often turn'd to an Accent. *Makkaph* is a Line which joins two or more Words, and throws the Accent on the last, as $\text{וַיֵּאָמֶר גַּם-וְאֵת}$; *Holem* and *Zere* are shorten'd to *Kametz hatuph*, and *Segol* before *Makkaph*, if they be follow'd by a Consonant that is moveable (pronounc'd) in the End of a Word; whence *Kametz* before *Makkaph* is short, as כֹּל- *col*, אֶל- *el*, יָקֹם *jakom*, for כָּל , אֵל , יָקוֹם . An Accent is remov'd from the Penult to the last by ׀ the Conversive of the Perfect, as וַיִּפְקְדֵנִי from the last to the Penult; when the next Word begins with an Accent; when there is a greater or distinguishing Pause; or the Particle אֲל set before the Future; or ׀ the Conversive of the Future. A Penacute of one or two Syllables often throws back the Accent of the foregoing Word from the last Syllable to the Penult; whence *Holem* and *Zere* are again short: Hence *Kametz* in the last Syllable before a moveable Consonant, unaccented, is short, as, וַיִּקָּם לָךְ *vcjachom lach*. The Accents in *Job*, *Psalms* and *Proverbs*, differ from the rest of the Bible, and are not yet fully explain'd.

In Nouns, when the last Syllable is long, the Accent is on the last; as in Plurals; except those that end in ׀ after ׀, or in ׀; when the last Vowel is short, the Accent is on the Penult; so Duals are *Milhel*: except the former in ׀ &c. and those in ׀, sometimes, or ׀, and dis-syllables in -or ׀ after:; Note here אֲנִי , אֲשֶׁר , אֲתָם , &c.
B ׀

הֵן, הֵן, נוּ, נָה, have it on the penult. at the End of Verbs: other Endings of Verbs on the last: except a dagesh'd Syllable, or ' in *Hiphil*, and some others, chiefly in the Defectives. Adverbs, &c. are like Nouns. The Affixes, וְ, וְ, וְ, וְ, וְ, וְ, וְ, וְ, have it on the penult. וְ, וְ, וְ, וְ, וְ, וְ, וְ, וְ, on the last. וְ, on the penult. except fem. וְ after וְ, וְ, וְ, ' quiesc. & וְ after וְ are *Milhel*.

Difference of *Kametz*.

1. *Kametz* without *Metheg* before *Sheva*; (except in *Job*, *Psalms*, and *Proverbs*;) and without an Accent before a strong *Dagesh*; and before *Makkaph*, or a Guttural with *Hateph-kametz*; or in the last Syllable unaccented, before a moveable Consonant, is o short, as וְ, *Col*.

2. *Kametz chatuph* has always after it a Mute *Sheva*, or a strong *Dagesh*; it is in it self set under all Letters; it is often without two Points, and makes a Syllable; in these four Things it is different from *Hateph-kametz*.


Few Rules in Grammar, in this, or any other Tongue, are to be taken in an unlimited Sense, without some Exceptions.





CHAP. II.

Article, Noun, Substantive, Adjective, Pronoun, Prefixes, Suffixes.

 Adical Letters are they, which form the Root, or Primitive Word; servile, which cleave to it by Accident: A Word is simple, as אֵב, or Compound (which is more rare) אֵבֶרֶם, Proper Names are mostly Compounds.

The Article is either entire, as אֵשׁ, וְאֵת, וְהָ; or one Letter of these, set before Words, with *Dagesh*. הָ by וְ, יְ, יִ; שׁ by וְ הָ in Emphasis is set before its own Article, as הוּאֵה. The first Consonant of a Root is call'd פ, the 2d ע, the 3d ל. from פִּעַל. *fecit*.

A Masculine Substantive is made Feminine by taking הָ and an Accent, as, אִישׁ, אִשָּׁה; so an Adjective, טוֹב, טוֹבָה; here *Kametz* of the Penult. is turn'd to *Sheva*; so *Tzere* of the last, if no *Kametz* precedes; final הָ is remov'd, and the *Kametz* before unchang'd; Masculines in י are turn'd to הָ and ת, as שְׁנִי, שְׁנִיָּה, שְׁנִיָּת, גְּדוֹל, גְּדוּלָה, גְּדוּלָּה, עוֹר, עוֹרָה, עוֹרָה, יָפֵה, יָפֵה, יָפֵה.

Comparison of Nouns is made by a Periphrasis; Cases have all one Ending; commonly ל marks the
the

the Dative, **ל** the Accusative, **ה** is a common Article of all Cases.

In declining, by the Singular, Dual, and Plural Number, *Kametz*, *Tzere* and *Segol* of the Penult. are turn'd to *Sheva*, and *Segol* of the last Syllable to *Kametz*.

Nouns are made of the Roots by Change of Vowels; casting away a Radical, and often making it up with a long Vowel; putting **ש** and **ל** in the Beginning, or **מ**; **ה**, **י**, or **ו** in the End **ת** to either, or **א**, or **ו**: **ה** is often doubled, the former being turn'd to **ת** *Pe* is turn'd to **ו**; **ה** in the End has commonly **ו** before it; **ת** has **ו**, **י**, or **ו**, or **ו** *Lamed* **ה** is often turn'd to **י**, and clos'd with **ל**.
Note, The High Priest only, once a Year, in the Holy of Holies, might pronounce **יהוה**, it signifies the Time future, present and perfect. See the Preface.

Masc **טוב** pl. **טובים**; sometimes without **י**. some have **ין** pl. like the *Chaldee*, as **אחרין** of the penult, **ו** or **ו** following, is made **ו**, as **קטנים**; with a *Guttural*, **אֱלֹהִים**; and **י**, if *Dagesh* does not intervene are made **ו**, as **זיתים**; except **בָּתִּים**, **בָּתִּים**, **חֵיל**, **חֵילִים**, **חֵילִים**, **חֵילִים**, **חֵילִים**, &c.

Genders are Masc. Fem. (which supplies the Neuter.) and Common. Difference of Sex makes a Difference of Gender; Nouns in **ה**, or **ת** servile, are Fem. so are they, which signify a Thing double, as **יָד** a Hand. The rest are commonly Masc. some Common. **יָד**, **יָד** Fem. sing. are in the pl. **יָדִים**.

יָדִים, turning **ו** in the penult to **ו** sing. is **ת** Dual as **שְׁנֵי**, **שְׁנֵי**.

Mind these Changes; **ו** is often made **ו** and *Dagesh*, as **אֲפִיקִים**, **אֲפִיקִים**; **ו** often takes a *Dagesh*, but **סָפִי** makes **סָפִים**, and some others; **ו**, is made **ו**,

Hick

Hirek and Dagesh, except ' goes before, and some Monosyllables, but בֵּן, בָּנִים.

1 And ' are made ' and *Dagesh*; but יוֹם, יָמִים, אִישׁ, אֲנָשִׁים, אִנוּשׁ, אֲנָשִׁים; הֵ is remov'd from the End, and the foregoing Vowel remains; ' in the End is cut off or turn'd to ' some have ' for יוֹם, plural; The Dual end's in יוֹמִים, as יוֹמִים.

2. Fem. thus. אֲנָנוּת, אֲנָנוּ, ' is chang'd as above; הֵ, and תֵ final are cut off in the plural; In Dissyllables in הֵ, the former of two ' is kept, as כְּבָשׁוֹת, כְּבָשָׁה זָרוֹת, (and the like) is כְּבָשׁוֹת.

Numerals, אֶחָד } Masc. אֶחָת, Fem.
אֶחָד }

שְׁנַיִם masc. שְׁנַיִם fem. The rest to 10, mascs. end in הֵ with ', the fems. not so. From 10 to 20, as in other Tongues, nine *Digits* are us'd with עָשָׂר, 10. masc. עָשָׂר fem. the lesser number going before as, אֶחָד עָשָׂר, 11. From 20 to 100, thus, עָשָׂר, 20, עָשָׂר, 30, מֵאָה, 100, מֵאָה, 200, מֵאָה, more 1000s, אֶלֶף, 1000, עָשָׂר. Ordinals are רִאשׁוֹן, primus, עָשָׂר. These, beyond the 10th, are express'd by Cardinals, as אֶחָד עָשָׂר, the 11th.

Many Monosyllables have *Hirek and Dagesh*; but בֵּת, בָּנוּת. In the Dual, הֵ is made תֵ, as שְׁפָתַי, שְׁפָתֵי; Proper Names and of Metals and Liquors are only singular; Names of Ages are only plural; some words are Dual only as שְׁמִים; some mascs. are declin'd like fems. and on the contrary, and some both ways.

The Form of Words is, absolute, out of Government; or constructive, in Government; adjectives, and Participles, us'd like Nouns, are re-ferr'd

ferr'd to the latter Form. The former of 2 Substantives, meeting, and implying different Things, is said to be put in Government.

The CONSTRUCTIVE Form declin'd.

<i>Sing.</i>	<i>Pl.</i>
Masc. שֵׁר	שֵׁירִי שֵׁירִים
Fem. שִׁירָה שִׁירַת	שִׁירֹת
Adjct. טוֹב טוֹבָה טוֹבִים	טוֹבוֹת טוֹבֵי טוֹבִים

PRONOUN.

אֲנִי, אֲנֹכִי, pl. אֲנַחְנוּ, אַתָּה, אַתָּה; pl. אַתָּם, thou.

הוּא, הִיא, or, הוּא; pl. הֵם, הֵן. He.

הֵן, הֵם, or, הוּא; pl. הֵם, הֵן. He.

הֵן is often put to ה, as הֵנָּה.

הוּא, masc. הוּא, fem. הִיא, com.

אֵל, אֵלָּה, pl. of both Genders; אֲשֶׁר of both

Genders and Numbers; מִי, of a person, Who?

מָה, מָה, מָה, What? of a Thing

Other Pronouns are Fragments, of the Persons above; turning in the 2d, ה to כ. In Affixes ה sing. and י pl. and ' before ' is remov'd. מִי the Metrical Affix, is put for הֵם, or כ to the pl. by ' , and also for ' ,

The rest, relating to Affixes, and the change by them, you will find hereafter explain'd.

Prefixes are ש and ה, a Dagesh following; ש from אֲשֶׁר, ה from הוּא, this is either Relative or Demonstrative; הֵלֹ, הֵלֹה, הֵלֹה, He himself; thus הֵלֹ, הֵלֹה

Suffixes

<i>Hithpael.</i>	<i>Hophal.</i>	<i>Hiphil.</i>	<i>Pual.</i>
He visited himself.	He was set to.	He set to visit.	He was visited diligently
הִתְפַּקֵּד הִתְפַּקְדָּה c. like Kal, only use הִתְפַּקֵּד for פָּקַד	הִפְקִיד הִפְקִידָה rest like Kal, only פָּקַד for דָּפַק	הִפְקִיד הִפְקִידָה 3 next, like Kal, only פָּקַד for דָּפַק חִפְקִידוֹ rest like Kal, only פָּקַד for דָּפַק	פָּקַד פָּקְדָה c. same as Kal, only use פָּקַד for פָּקַד
הִתְפַּקֵּד הִתְפַּקְדִּי c. like Niphal.	wants the Imper.	הִפְקִיד הִפְקִידִי c. like Niphal	want's the Imp.
אֶתְפַּקֵּד תִּתְפַּקֵּד	אֶפְקִיד תִּפְקִיד	אֶפְקִיד תִּפְקִיד	אֶפְקִיד תִּפְקִיד

<i>Pihel.</i>	<i>Niphal.</i>	<i>Kal, Or Paal.</i>	<i>Person. and Gen.</i>	<i>Mood. and Tense</i>
He visited diligently.	He hath been vis.	He visited.		
פִּקֵּד פִּקְדָּה c. same as Kal. only use פִּקֵּד for פִּקְדָּה	נִפְקֵד נִפְקְדָּה same as only set נִפְ before the Ending instead of פִּ	פִּקֵּד פִּקְדָּה פִּקְדָּת פִּקְדָּת פִּקְדָּתִי פִּקְדָּו פִּקְדָּתְכֶם פִּקְדָּתְךָ פִּקְדָּנוּ	He She thou, m. thou, f. I they ye, m. ye, f. we	Perfect.
פִּקֵּד פִּקְדִּי c. like Niphal	הִפְקֵד הִפְקְדִּי הִפְקְדוּ הִפְקִידְנָה	פִּקֹּד פִּקְדִּי פִּקְדוּ פִּקְדוּנָה	thou, m. thou, f. ye, m. ye, f.	Imperative.
אֶפְקֵד תִּפְקֵד	אֶפְקֹד תִּפְקֹד	אֶפְקֹד תִּפְקֹד	I thou, m.	Future.

חֲתַּפְקָדִי &c. like <i>Pihel</i> , only for ח, י, נ, נח, ית, חת at the be- ginning.	תַּפְקָדִי יַפְקֹד חַפְקֹד נַפְקֹד חַפְקִידוּ יַפְקִידוּ חַפְקִידָנָה	חַפְקִידִי יַפְקִיד חַפְקִיד נַפְקִיד חַפְקִידוּ יַפְקִידוּ חַפְקִידָנָה	חַפְקָדִי יַפְקֹד חַפְקֹד נַפְקֹד חַפְקִידוּ יַפְקִידוּ חַפְקִידָנָה
חַתַּפְקֹד	חַפְקֹד	חַפְקִיד	פְּקֹד
מַחַפְקֹד מַחַפְקִידִים &c. like <i>Pihel</i> , only for מ	wants it.	מַפְקִיד מַפְקִידִים מַפְקִידָה מַפְקִידוֹת מַפְקִידוֹת	wants it.
wants it.	מַפְקֹד מַפְקִידִים מַפְקִידָה מַפְקִידוֹת מַפְקִידוֹת	wants it.	מַפְקֹד מַפְקִידִים מַפְקִידָה מַפְקִידוֹת מַפְקִידוֹת

This shews Formation, Endings, &c.

חַתַּפְקָדִי

תִּפְקְדִי יִפְקֹד תִּפְקֹד נִפְקֹד תִּפְקְדוּ יִפְקְדוּ תִּפְקְדֶנָּה	תִּפְקְדִי יִפְקֹד תִּפְקֹד נִפְקֹד תִּפְקְדוּ יִפְקְדוּ תִּפְקְדֶנָּה	תִּפְקְדִי יִפְקֹד תִּפְקֹד נִפְקֹד תִּפְקְדוּ יִפְקְדוּ תִּפְקְדֶנָּה	thou, f. he she we ye, m. they, m, ye & they. fem.	Future.
פִּקֵּד	הִפְקִיד	פִּקֵּד		Infim.
מִפְקֵד מִפְקִידִים מִפְקִידָה מִפְקִידֹת מִפְקִידוֹת	wants the Part. Ben.	פִּקֵּד פִּקִּידִים פִּקִּידָה פִּקִּידוֹת פִּקִּידוֹת	m. f. m. p. f. f f. p	Part. Pen. pres.
wants the Part. Pab. all Partici- ples, but Kal & Ni- phal have מ at the beginning.	נִפְקֵד נִפְקִידִים נִפְקִידָה נִפְקִידֹת נִפְקִידוֹת	פִּקֵּד פִּקִּידִים פִּקִּידָה פִּקִּידוֹת	m. f. m. p. f. f. f. p.	Part. Pabul perf.

of the Regular Verbs, in all Conjugations.

Under *Pihel* is comprehended another Form, call'd *Pobel*: Perf. פִּוּקַר; so Imper. and Infin. Fut. אֶפִּוּקַר, Part. *Benoni*, מְפִוּקַר.

Benoni is active, *Pahul* Passive.

In *Hipbil*, ׀ is sometimes dropt, or turn'd to ׀

The two Participles are us'd often for the present Indicative.

The Infin. is פִּקוּר, פִּקוּר, or פִּקַּר; The Letters בְּלִי before it exprs the Gerunds: The Endings of the Tenses are deriv'd from the Pronouns: The Imperat. is פִּקוּר or פִּקַּר: The Fut. is of the Imperative, setting אֲנִי before the Persons; ׀ before the Perfect turns it often to the Future; and ׀ with ׀, a *Dagesh* following, turns the Fut. to a Perfect. ׀ *Paragogical* is often put to ׀ and ׀, at the End of the Perf. and Fut. as יִדְעוּ, הִ׀ *Paragogical* is often put, with ׀ before it, to the 2d sing. masc. of the Perf. and Imper; and the 1st sing and pl. of the Fut. and to the Infinitive.

Intransitive Verbs have no Passive Conjugation. The Fut. is יִדְעוּ as well as יִדְעוּ;

The Root is commonly of Three Consonants, the 3d person of the Perfect, with ׀ and ׀, as פִּקַּר. The Conjugations *Niphal*, &c. are so call'd from the old *Paradigm* פָּעַל. *Kal* is commonly neuter in sense, *Pihel*, *Hipbil* active, *Niphal*, *Puhel*, *Hophal*, passive, *Hithpael* reciprocal. *Niphal*, *Puhel*, *Hophal* are analogous to *Kal*, *Pihel*, *Hipbil*, *Pihel*, *Puhel*, *Hithpael*, have a *Dagesh*, and are call'd the *Graces*, or Heavy Conjugations; The rest, *Leves*; *Kal*, the lightest of all. The Imperative and Infinitive have a future Sense. A Participle, with a Pronoun, is often us'd for the present Tense. *Neg.*

In Kal,

The Perf. ends also in ״ and ׀ ; They in ״ are like פָּקַד׀ ; ׀ remains, except in the third persons.

Those ending in ך cast it away before another ך ; as נָתַן does ך before ך ; ״ is put under a Third Guttural, ך or ע, for the former *Sheva*, as לָקַחְתָּ ; The 3d Radical ך is dropped before another ך, and made up by *Dagesh*, as נָתַנּוּ ; ׀ is put after the Part. *Benoni*, as אָסַר׀ ; we find here אָבְלִים אָבֵל and the like.

We meet with a *Syncope* often, as תִּשְׁכְּנָה, fut. *habitabunt* ; so in the Perf. plural. Verbs beginning with א (call'd *Quiescents* in *Pe Aleph*, or the first radical א, from the Old Paradigm פָּעַל) have ׀, and ״, ״, or ״, as אָבֵל, חָאבֵל, חָטָף, וַיֹּמַר, in the future.

Note, Lamed בְּגֵרֶכֶפֶת after a mute *Sheva*, in *Kal*, does not admit a mild *Dagesh*, as פָּקַד׀ ; ׀ and ם, the Formatives of the fut. and Participle, if they have ״, have no *Dagesh*, as וַיִּנְסוּ, לִמְנָצָה, so a verbal or a participial Noun, as הַיְשׁוּעָה. This holds in all Conjugations.

Niphal.

It is a General Rule, that the Characteristic of the Tense excludes that of the Conjugation, in all Cases. Some in *Niphal* keep ך and end in ׀, as נִסְּךְ.

In the Imper. ״ is under the first Guttural, so in the future. as הָאָסַף ; in the fut. ״ is for ״, often, as תִּשְׁכְּלָנָה.

Piel.

Pihel.

Dageſh often falls from a *Sheva'd* Letter; and is made up by a long Vowel, and ſometimes not. The Perf. ends alſo in ם; ſome Verbs of Four Letters belong to this Conjugation; as קָלַקַל; thoſe of Three end often in ם; ם paragogical turns ם to ם . .

Puhel.

Dageſh is ſometimes loſt, as הִירַג, perf. Place here a Verb of Four Letters, as אָמַלַל. The Part. pref. is ſeldom uſ'd.

Hipbil.

Often caſts away ם, turns ם to ם; ם is under the 1ſt Guttural ה, in the perf. and ם 3d.

Radical is caſt away, as above.

In the Part. מַפְקִיר for מַהֲפִקִיר by the former Rule: The Infin. with the ſervile Letters בְּנִלָם always ends in ם; in the fut. ſome beginning with ם loſe one ם.

Haphal.

ם is often for ם; the 1ſt, Guttural has ם for ם, as הִחַרְבָה.

Hithpabel.

Some here ſignify as in *Kal*, and *Pihel*; or doing often: ם is transpos'd, when the 1ſt Radical is ם, and turn'd ſometimes to ם, and ם, as הִתְחַבַּה, הִתְחַבַּה; In the Perf. *Dageſh* is often

ten thrown out ; and the Ending is in ם ; Here are Verbs of Four Letters, as הִתְנַלְּלוּ ; ה is often dropt in the Participle ; Dageſh falls from the Infin. the Imper. and Fut. end in ם , with ה paragogical.

An Emphatical Infinitive retains ך , יִפְקֹד פֶּקֶדׁ . The Futures for an Intransitive Senſe, or for ך often turn ך , or ם to ם as, יִבְחַר, אֶרְעֵב. ה paragogical is put to Futures by ך or ם . The Perfect and Future often interchange the Senſe of each other, as אֶקְרָא, *I have call'd*. The Fut. ſometimes is inſtead of the Preſent, as תִּפְקְדֵנִי The converſive Particle ך , often drawing back the Accent, and changing the Vowels, turns always the fut. with ם and Dageſh, into the Perf. with ך The Perf. into the Fut. as וְסִלַּחְתָּ, וְיַעֲנֵנִי.

Search of the Radix:

1. Be perfect in Grammar.
 2. Remove, from the Beginning וְכָל הָאִמְנוֹתֵי, the Encrease of Verbs, Conjugations, Futures and Participles, and Prefixes; and from the Middle, the Expletives of the Vowels, ך . From the End, the Suffixes and Encrease of Nouns and Verbs, as וְ, ם, ך, ם, ך, ם, ך, ם, ך, ם, ך, ם, ך, ם, and the other Suffixes. Add to the Beginning of Verbs Defective, ך, ך, ך, to the Middle of Quiſcents ך, ך, of the doubling, another like Letter, to the End of the Irregulars, ך, ך, ך. But the Knowledge of Grammar is the only ſure Method to find the Radix, which commonly is of three Letters.
- The Number of Roots in the Bible, is,

1: He-

1. Hebrew, 1867. 2. Chaldee. 360. or thereabouts. In the Psalms only, about 1184 Roots occur. The whole, about 2107. See *Bythner's Pref. ad Lyr. Prop.* and *Leusden's Compend. Hebr. Bibl.* for mastering the Bible in a certain Number of Days, by certain Divisions.



CHAP IV.

Verbs Irregular, Defective and Quiescent, Adverbs, Conjunctions, Prepositions, Interjections.



Uttural Verbs belong to this Head, *i. e.* either *Pe*, *Gnain*, or *Lamed* Gutturals ; as, עָמַר, אָבַר, טָעַם, שָׁמַע, סָצָא, גָּדָה. *Pe* Guttural takes an *hateph'd* Vowel for *ˆ*, *i. e.* *ˆ*, in the fut. *Kal*, and *Hiphil*, and the Partic. *Hiph.* *ˆ* in the Perf. *Niph.* and *Hiph.* and the Part. *Niph.* and in the fut. *Kal*, because of א Servile or Radical, or other Gutturals ; in *Hophal* *ˆ* the Formative has a short Vowel like the following *Hateph* ; sometimes a short Vowel is under the Formative, and left out under the Guttural ; as יִחַשֵׁב. אֶעֱמֹד. *Pe* א has a Crasis and Metathesis of the Vowels in the fut. *Kal*, often without א, as תֹּאבֵד, עֵימָרוּ Guttural

Guttural turns \cdot to \cdot , as טַעַם, טַעַם Gut-
tural takes \cdot for \cdot in the 2d pers. fem. perf. as יִרְעָה,
the rest follow ;

1. Defectives in *Pe* ג.

Defectives make up the Deficient Letter by a
strong *Dagesh*, when the Form of the Word al-
lows it ; as here נָגַשׁ, נָגַשׁ ; לָקַח is like these
verbs. Paradigm of נָגַשׁ, as far as it is irre-
gular.

Kal.

Infin. נָשָׂא ; imper. נָשׂ, נָשִׂי, נָשׂוּ, נָשְׁנָה ;
fut. תִּנָּשׂ, תִּנָּשִׂי, תִּנָּשׁוּ, תִּנָּשְׁנָה ; נָשָׂא, נָשִׂי,
נָשְׁנָה, נָשְׁנָה.

Niphal.

Perf. נִנָּשׂ, נִנָּשָׂה, נִנָּשְׁתָּ, &c.
Part. *Benoni* ; נִנָּשֵׁן, נִנָּשֵׁה, נִנָּשֵׁת, נִנָּשֵׁת,
נִנָּשֵׁת.

Hiphal.

The first Radical, here. and in *Hophal*, and
falls, and the next has a *Dagesh*. הִנָּשָׂה, הִנָּשִׂי,
הִנָּשָׂה, &c, Part. הִנָּשֵׁן ; infin. הִנָּשׂ. Imper.
הִנָּשׂ, הִנָּשִׂי, הִנָּשְׁנָה, הִנָּשְׁנָה Fut. תִּנָּשׂ, תִּנָּשִׂי, תִּנָּשְׁנָה, תִּנָּשְׁנָה.

Hophal.

Perf. הִנָּשָׂה, הִנָּשָׂה, &c. Part. הִנָּשֵׁן, infin. הִנָּשׂ ;
fut. תִּנָּשׂ, תִּנָּשִׂי, תִּנָּשְׁנָה, תִּנָּשְׁנָה, &c.

Note.

In the infin. and imper. *Kal*, there is sometimes no *Dagesh*: In the infin. " is put with a Guttural; as **לִפְתֹּחַ**; so **קַח**, of **לָקַח**; but **יָתֵן** infin. of **יָתַן**; and imper. **יָתֵן** paragogical is us'd here, as **יָתֵן**, **יָתֵן**. Fut. ends also in **י**, as **יָבִיל**; of **יָחַל**, **יָחַל**; in *Niphal*, the first Radical sometimes remains in the Perfect; Part. fem. we find **נִתְחַת**, **נִתְחַת**. Infin. we find **נִתְחַת**; in *Hiphil*, Partic. **מִנְשָׁח**; imper. **יָתֵן** paragogical has always **י** for " ; fut. ends also in " ; **ח**, or **ע**, the 3d, Guttural makes a Crasis, as **יִסְע**, for **יִסִּיעַ**. In *Hophal*, for " , **י** is almost always us'd; and the Part. pres. is out of use.

2. Doubling **ע**, or the 2d, radical, with a Contraction, as, **סָבַב**, **סָבַב**; but not always, for the Part. *Benoni* and *Pahul* in *Kal* are regular.

Kal.

Perf. **סָבַב**, **סָבַב**, **סָבַב**, **סָבַב**; **סָבַב**, **סָבַב**, **סָבַב**. Inf. **סָבַב**. Imp. **סָבַב**, **סָבַב**. Fut. **סָבַב**, **סָבַב**, **סָבַב**. **סָבַב**, **סָבַב**, **סָבַב**. **סָבַב**, **סָבַב**, **סָבַב**.

Niphal.

Perf. **נִסְבַּב**, **נִסְבַּב**, **נִסְבַּב**, **נִסְבַּב**; **נִסְבַּב**, **נִסְבַּב**, **נִסְבַּב**. Part. *Ben.* **נִסְבַּב**, **נִסְבַּב**. Inf. **נִסְבַּב**, **נִסְבַּב**, **נִסְבַּב**. Fut. **נִסְבַּב**, **נִסְבַּב**, **נִסְבַּב**. Imp. **נִסְבַּב**, **נִסְבַּב**, **נִסְבַּב**. **נִסְבַּב**, **נִסְבַּב**, **נִסְבַּב**.

Pihel.

Pihel.

Perf. סָבַח, סִבְּחָה, סִבְּחָה, &c. Part. pres. מְסַבֵּחַ. Inf. סִבֵּחַ, so Imper. Fut. אֶסְבֵּחַ.

Puhul.

Perf. סָבַח, סִבְּחָה, סִבְּחָה, Part. *Pahul.* מְסַבֵּחַ. Inf. סִבֵּחַ. Fut. אֶסְבֵּחַ.

Hiphil.

Perf. הִסְבִּיחַ, הִסְבִּיחָה, הִסְבִּיחַ, הִסְבִּיחָה, &c. Part. *Ben.* הִסְבִּיחַ. Inf. הִסְבִּיחַ. Imper. הִסְבִּיחַ. Fut. אֶהְסִיבֵהוּ, אֶהְסִיבֵהָ, &c. — יִסְבֹּחַ, יִסְבֹּחָה, &c.

Hophal.

Perf. הוֹסְבִּיחַ, הוֹסְבִּיחָה, הוֹסְבִּיחַ, הוֹסְבִּיחָה, &c. Part. *Pah.* מוֹסְבִּיחַ. Inf. הוֹסְבִּיחַ. Fut. אֶהְסִיבֵהוּ, אֶהְסִיבֵהָ, &c. — יִסְבֹּחַ, יִסְבֹּחָה, &c.

Hithpahal.

Like *Pihel*, only הִת before it ; the first Radical, if a Sibilant Letter, שׁ, ס, ז, י, is transpos'd, as הִסְתַּיֵּב, &c. Note here,

In *Kal*, inf. סִבֵּחַ; Num. 21. 4. י before *Mak-*
kaph, or the Accent being remov'd, is י, as בִּדְיָ

Imper. 7 has no *Dagesh*, as אר7 7 is often 7, as
777 Fut. often thus, אקב 7 is often 7, some-
times 7 as, וי7, וי7.

In *N'pha'*, *Hirek* is before ה, as נִחַר; the Ending is found in ו or, ", hence וְנִגְלִי *Is.* 34. 4. The Part. in ", as וְנִמֵּס, so the Infin. as הִמֵּס; with the first Guttural, נִחַח. In the Fut. the *Dagesh* falls from the first Guttural, as וְנִחַח so with ה paragogical, אֶחָח. The Ending is often ו, or ".

In *Pihel*, the form is sometime *Hirek* for *!*, some here and in *Puhal* double the first Radical, and transpose it, as, 7171 , of 771 , these are regularly conjugated.

In *Hiphil* the first " is chang'd often, and the last made " , so of the future and here " is sometimes " , as 72^u.

In *Hophal*, for ' is ³, and the Part. pres. should be ³פּוֹחֵל.

In *Hithpael*, we find the Part. **מִתְרַבֵּן** and the Infm. **לְהִתְרַבֵּן** which are regular, without transposition.

3. Quiescents in *Pe* ' , or the first Radical, Jod:
Paradiem. יָשַׁב *Kal*. Infinitive. שָׁבַת. Imper. שֵׁב,
שָׁב, שְׁבוּ, שִׁבּוּ. Fut. יָשֹׁב, יִשָּׁב, יִשְׁבוּ, יִשָּׁבוּ.

c. part. **נוֹשֶׁבֶת** נוֹשֵׁבָה, **נוֹשֵׁב** *Nephel, peil.*
 c. Infin. and Im- **נוֹשֵׁבָה** נוֹשֵׁבִים **נוֹשֵׁב** *pres*
 c. **הוֹשֵׁבִי** הוֹשֵׁב **אוֹשֵׁב** *Fut.* **הוֹשֵׁב** *per.*

pl. שָׁבָה, הוֹשִׁיבָה, הוֹשִׁיב. H. 11.
הַ שְׁבָנוּ — הוֹשִׁיבָה — הַ שְׁבָנוּ.

Part. pres. **הוֹשִׁיב** or **הַשִּׁיב** infin. **מְשִׁיב** Imper.
אוֹשִׁיב Fut **הַשְׁבֵּנָה**, **הַשִּׁיבִי**, **הוֹשִׁיבִי**, **הַשִּׁיב**
 — — pl. common Gender, 3d, perf. **הוֹשִׁבָּה**

Hiphil. הוֹשַׁבְתָּ, הוֹשַׁבָה, הוֹשַׁבוּ. *c.* 3e. pl. com:

Part. Pub. מושב, מושבים, Inf. א"ט

Fat. אוֹשֶׁבַּי, הוֹשֶׁבַּי, etc. 3d. pl. com.

Account Note

Eight Verbs, יָנַח, יָצַע, יָקַף, יָצַק, יָצַר, יָצַח, יָצַב, are call'd Defectives in *Pe* ' , for some-times they have a *Dagesh* instead of ' cast a-way.

Hirek with ⁻, or no ^י; **אוֹכֵל**, **יֹכֵל**; " is made" we read **אֹכֵל**, **יֹכֵל**, which are Defectives.

Hiphil : here and in *Hophal*, ׳ is not always express'd nor we find ׳ with ״, as הִיטִיב. Here the Characteristic is found often in Chaldee; the Ending often is ״, and״.

Hithpabel, some turn ' into ' in the Perf. and Fut. else it is regular.

Here the Middle Radical is quiescent, or thrown away ; except in those ending in ण, and some others which keep it.

Kal.

קָמַחְ, קָמוּ ; קִמַּחְ, קִמַּחְ, קִמַּחְ, קִמַּחְ, קָמַחְ,
c. Part. pref. **קָמַחְ, קִמַּחְ, c. Pabul **קָמַחְ,**
**קִמַּחְ, c. Imper. **קָמַחְ, קִמַּחְ, c. Fat.
קָמַחְ, קִמַּחְ, קִמַּחְ, c.******

Hf-

Niphal.

נִמְּוֹתִי, נִקְוֹמוֹת, נִקְוֹמוֹת, נִקְוֹמָה, נִקְוֹם ;
 נִקְוֹם, Part. pref. נִקְוֹמוֹתָם, נִקְוֹמוּ, נִקְוֹמוּ
 נִקְוֹמִים, Inf. הִקְוֹם ; Imp. הִקְוֹם, הִקְוֹמִי, &c.
 Fut. יִקְוֹמוּ, יִקְוֹמוּ, &c.

Pihel.

קִוְּמָה, קִוְּמָה, קִוְּמָה, &c. Part. pref.
 קִוְּמָה, Inf. and Imper. קִוְּמוּ Fut. אִקְוֹמָה,
 אִקְוֹמָה, &c.

Puhel

מִקְוֹמָה, מִקְוֹמָה, מִקְוֹמָה, &c. Puhul. מִקְוֹמָה,
 מִקְוֹמָה, &c. Inf. קִוְּמוּ, Fut. אִקְוֹמָה,
 אִקְוֹמָה, &c.

Hiphal.

הִקְיֵמְתִי, הִקְיֵמְתִי, הִקְיֵמְתִי, הִקְיֵמְתִי, הִקְיֵמְתִי ;
 הִקְיֵמְתִי, Part. pref. הִקְיֵמְתִי, הִקְיֵמְתִי, הִקְיֵמְתִי,
 הִקְיֵמְתִי, &c. Inf. הִקְיֵמְתִי, or הִקְיֵמְתִי, Imp. הִקְיֵמְתִי,
 הִקְיֵמְתִי, &c. Fut. אִקְיֵמְתִי, אִקְיֵמְתִי, &c.
 - last pl. הִקְיֵמְתִי.

Hophel.

מִקְוֹמָה, מִקְוֹמָה, מִקְוֹמָה, &c. Puhul. מִקְוֹמָה,
 מִקְוֹמָה, &c. Inf. הִקְוֹמָה, Fut. אִקְוֹמָה,
 אִקְוֹמָה, &c.

Hith-

Hithpabel.

Like *Pihel*, only set הִת before it.

Note here.

In *Kal*, the Perf. has ״ and ׀ ; ׀ is unchang'd, as בָּשָׂה, בּוֹשָׁה the Part. pres. has ״ and ׀ ; and the Accent distinguishes the Part. pres. fem. sing. from the 3d. perf. fem. of the perfect, as קָמָה, קָמָה, *Surrexit, Surgens*

The Inf. has ״ ; so has the Imper. and הִת paralogical : So has the Fut. ׀ or a Guttural in the End has ״ *Niphal* ; here are two ׀ sometimes, as, נִפְצוּתָם the Part. is in ׀, and תָּ.

Pihel, here are Verbs of Four Letters, as of כּוּל, כְּלָל ; some here are regular, especially with the Rabbins, and Chaldees, with ״ as קִיִּם, חִיבָתָם observe, הִת paralogical is put often to Verbs.

Hiphil has often ״ for ׀ ; we find another Form, הִקְמָה, הִקְמָה, &c. The former ״ is chang'd sometimes ; in the Part, we read, מַסִּיה, מְלִינִים, The Imper, is retrench'd, as שִׁים, יִי. The fut. is in ״ or ״ or ״.

Hophal has הִקְמָה, 2. Sam. 23. 1.

Hithpabel differs, as *Pihel*, thus we find הִתְקִים, הִצְטִידוּ.

Five Quiescents in *Lamed* לָ, מִצָּה.

Pihel.

<i>Pihel.</i>	<i>Niphal.</i>	<i>Kal.</i>	
<p>סָצָא סָצָאָה סָצָאת סָצָאת סָצָאתִי סָצָאוּ סָצָאתֶם סָצָאתֶן סָצָאנוּ</p>	<p>נִסָּצָא נִסָּצָאָה נִסָּצָאת נִסָּצָאת נִסָּצָאתִי נִסָּצָאוּ נִסָּצָאתֶם נִסָּצָאתֶן נִסָּצָאנוּ</p>	<p>סָצָא סָצָאָה סָצָאת סָצָאת סָצָאתִי סָצָאוּ סָצָאתֶם סָצָאתֶן סָצָאנוּ</p>	<i>Perfect.</i>
<p>אֶסָּצָא הָאֶסָּצָא הָאֶסָּצָאתִי יֶסָּצָא הָאֶסָּצָא נֶסָּצָא הָאֶסָּצָאוּ הָאֶסָּצָאנָה יֶסָּצָאוּ הָאֶסָּצָאנָה</p>	<p>אֶסָּצָא הָאֶסָּצָא הָאֶסָּצָאתִי יֶסָּצָא הָאֶסָּצָא נֶסָּצָא הָאֶסָּצָאוּ הָאֶסָּצָאנָה יֶסָּצָאוּ הָאֶסָּצָאנָה</p>	<p>אֶסָּצָא הָאֶסָּצָא הָאֶסָּצָאתִי יֶסָּצָא הָאֶסָּצָא נֶסָּצָא הָאֶסָּצָאוּ הָאֶסָּצָאנָה יֶסָּצָאוּ הָאֶסָּצָאנָה</p>	<i>Future.</i>

Pihel.

<i>Pihel.</i>	<i>Niphal.</i>	<i>Kal.</i>	
<p>מִצֵּן מִצֵּי מִצֵּי מִצֵּי מִצֵּי</p>	<p>הִמְצֵן הִמְצֵי הִמְצֵי הִמְצֵי הִמְצֵי</p>	<p>מִצֵּן מִצֵּי מִצֵּי מִצֵּי מִצֵּי</p>	<i>Imper.</i>
<p>מִצֵּן מִצֵּי</p>	<p>הִמְצֵן</p>	<p>מִצֵּן מִצֵּי מִצֵּי</p>	<i>Infin.</i>
<p>מִצֵּן מִצֵּי מִצֵּי מִצֵּי מִצֵּי</p>	<p>נִמְצֵן נִמְצֵי נִמְצֵי נִמְצֵי נִמְצֵי</p>	<p>מִצֵּן מִצֵּי מִצֵּי מִצֵּי מִצֵּי</p>	<i>Benoni.</i>
		<p>מִצֵּן מִצֵּי מִצֵּי מִצֵּי</p>	<i>Pahul.</i>
<i>Hophal.</i>	<i>Hiphil.</i>	<i>Puhal.</i>	
<p>הִמְצֵן הִמְצֵי הִמְצֵי הִמְצֵי הִמְצֵי הִמְצֵי הִמְצֵי הִמְצֵי הִמְצֵי</p>	<p>הִמְצֵן הִמְצֵי הִמְצֵי הִמְצֵי הִמְצֵי הִמְצֵי הִמְצֵי הִמְצֵי הִמְצֵי</p>	<p>מִצֵּן מִצֵּי מִצֵּי מִצֵּי מִצֵּי מִצֵּי מִצֵּי מִצֵּי מִצֵּי</p>	<i>Perfect.</i>

[illegible]

Niphal.

Perf. נִגְלָה, נִגְלָתָה, נִגְלִיתָ, &c. — נִגְלוּ, &c.
 Part. נִגְלָה, &c. Inf. הִנָּלָה, הִנָּלוּ, Imp.
 הִנָּלָה, הִנָּלָהּ, הִנָּלוּ, הִנָּלָהּ (same beginning) Fut.
 הִנָּלָה, הִנָּלָהּ, הִנָּלוּ, &c.

Pihel.

Perf. נָלָה, נָלָתָה, נָלִיתָ, &c. נָלוּ, &c. Part.
 pref. מִנָּלָה, &c. Inf. לָהּ, לָהּ, (same be-
 ginning.) Imp. לָהּ, לָהּ, לָהּ, (same beg.)
 Fut. מִנָּלָה, מִנָּלָהּ, מִנָּלוּ, &c.

Pubal.

Perf. מִנָּלָה, מִנָּלָתָה, מִנָּלִיתָ, &c. מִנָּלוּ, &c. Part.
 pref. מִנָּלָה, &c. Inf. לָהּ, לָהּ, (same beg.) Fut. מִנָּלָה, &c.

Hiphal.

Perf. הִנָּלָה, הִנָּלָתָה, הִנָּלִיתָ, &c. Part. pref.
 מִנָּלָה, &c. Inf. הִנָּלָה, or לָהּ; Imper. הִנָּלָה,
 הִנָּלָהּ, הִנָּלוּ, הִנָּלָהּ (same beg) Fut. מִנָּלָה, &c.

Hophal

Perf. הִנָּלָה, הִנָּלָתָה, הִנָּלִיתָ, &c. Same begin. Part.
 pref. מִנָּלָה, &c. Inf. הִנָּלָה, Fut. מִנָּלָה, &c.

Hith-

Hithpabel.

לִיחַ, לָחָה, הִתְגַּלָּה, &c. Same beginning.
Part. מִתְגַּלָּה &c. Inf. הִתְגַּלֵּחַ Imp. הִתְגַּלָּה
&c. Fut. אֶתְגַּלָּה &c.

Note here.

In *Kal*, the Perf. for ת is י, so in the 3d plural; and for ה in the Imper. and in the Fut. as יִשְׁלִי we have an *Apocope*, as יָלַל for יִלְלָה in the End, or double ׀ for ׀ or a Gut-tural.

Niphal, here is also *Hirek* in the penult, and *Apocope*.

In *Pihel*, the same; and in the Imper. רָבָה.

In *Puhel*, for י, we have ׀, as כָּרַי, and with out a *Dagesh*, י. Part. pres. in some, גָּלָה.

In *Hiphil*, perf. also הִגְלָה; for י is י; we find an *Apocope* and two ׀.

In *Hophal*, the Part. pres. is unus'd; it should be מִגְלָה.

In *Hithp.* of שָׁחָה, הִשְׁתַּחֲוָה, &c. we have here *Apocope*, as הִתְחַל; ת is dropt, as אִדְמָה. In the fut. we have יִשְׁתַּחֲוּ, for יִשְׁתַּחֲוּוּ, and יִשְׁתַּחֲוּוּ, for יִשְׁתַּחֲוּוּהוּ.

For ת in the 3d perf. fem. perf. is י, often, as חָסְיָה, which happens also in in the fut. for a pause, as, יִחְסִיוּ the Part. *Benoni* fem. is sometimes in יָ. *Apocope* is frequent in the fut. changing the Vowels, and drawing back the Accent, as הָרָבָה for הִרְבָּה. *He* pointed, losing *Mappik* is regular, as גָּבַהֶּת גָּבָהּ.

The

The Rules for one Article prevail in many others, and wherever a Verb is Defective and Quiescent together, both forms appear in it, according to the preceding Observations.

7 *Aleph* and 7 *He* often change the Vowels; one with the other, as נִסָּה, נִסָּה, נִסָּה, נִסָּה. Some in 7 *Lamed*, imitate 7 *Num*, as נִסָּה, נִסָּה, so נִסָּה, as above. In 7 *Fod*, the 7 excluded brings a *Dagesh* in some upon the Middle Radical, as נִסָּה Nouns of 7 doubled and of 7 in the Middle and End have a *Dagesh*, as נִסָּה, נִסָּה, from נִסָּה. In 7 *Vau*, there is no 7 before נִסָּה, and *Hiph*. casts away the Formative often in the imper. as נִסָּה. And in *Pihel* we find 7 with 7, as נִסָּה. In all the Irregulars there is some Regularity.

Adverbs, Prepositions, Conjunctions, Interjections may be found in the Lexcion; some are Inseparable; i. e. ever join'd to the beginning of other words; as, 7, *num*, an? 7, *ut*, *sic*, 7, *in*, *propter*; 7 *secundum*, *juxta*; 7, *ad*, 7 *a*, è; (set with *Hirek* and *Dagesh* following) 7, *et*, *sed*, 7, *quod*, (with a *Dagesh*) 7 before נִסָּה and a *Sheva'd* Letter, is mark'd by 7.





CHAP. V.

*Change of Points, Specimen of Phrases
and Proverbs.*

T H E Inseparable Particles are from
 מן, וּ, בֵּן, אֵל, &c. ה In-
 terrogative or Indefinite without
Dagesh by ך, as וְכֵן הִישׁ are
 prefix'd by ך or ך or ך ה is struck
 out often, when the other go

before, as כֹּחַ, for כֹּחַם. Some Particles take Suffixes like Nouns singular, some like plurals, as עָמִי, עָלֵי. There are words made of a Suffix and Prefix, as מִן לֵךְ separates the Prefix from its word sometimes, and is sometimes between the Suffix and Prefix, as כֹּחַ-אֶפְרַיִם.

Regimen, Syntax, or Construction, is when one Noun governs another in the Genitive Case; here commonly the first Noun is chang'd; which is call'd the state of Government, or Construction; as the other Form is call'd its absolute state. In a State of Government, ' of the penult. is', simple or compound, and of the last Syllable -, as **הַמֶּלֶךְ דָּבִיד**.

ם׳ pl. is ם׳; ך׳ of the penult. is often ך׳, and ך׳, is ך׳; ה׳, fem. sing. is ה׳, the former is ך׳ is ך׳, and the ך׳ before it *Hirek*, as צִדְקָתָא, אֲבָא, אֲחָא, חָם, turn ך׳ into ך׳, and take ך׳ at the End; some keep the Former ך׳, as מִלִּין &c. ך׳ is unchang'd; but when it pre-
cedes or follows ך׳ then in the penult. it is ך׳, in the last, ך׳; except, if there be a Quiescent Letter after ך׳.

In plurals ך׳ of the penult: is ך׳, and the former ך׳, *Hirek*, except אִיבָהּ, &c. Of קִין we find קִין, and of בִּין, בִּין. ך׳ of the last before ה׳ is ך׳ except פִּיהּ, פִּי; else it is unchang'd; ך׳ and *Hirek*; if there be no *Dagesh* between, are ך׳, as בֵּית, בֵּית; יוֹ, יוֹ, as הוֹף, הוֹף.

Both which happen also by the Increase, as בֵּיתָהּ, הוֹףָהּ.

Change by the Affixes.

Note. הֵן, הֵם, בֵּן, בָּם, are affix'd to Nouns in construction in both Genders and Numbers. הֵן to Nouns in הֵן, and to אֲבָא, in the penult: sing. is made ך׳ in the last, it remains, except before בָּם, הֵן, הֵם, בֵּן, as דְּבָרִי, דְּבָרֶיךָ, fem. is made הֵן except an *Heemantic* Letter (one of these, הֵאֱמַנְתִּי) is at the beginning. ך׳ remains in the pl. masc. as דְּבָרִי so fem. as דְּבָרִי, but דְּבָרֶיךָ, &c.

Fems. plural are like the Form of construction. as צִדְקוֹתִי, except some, which retain the former ך׳; אֲחָא, &c. make ך׳, as חוֹכְמוֹ; אֲבָא, &c. keep ך׳ in the singular. בֵּן, and some others turn it to ך׳ and *Dagesh*; ך׳ of the penult. is unchang'd, or is ך׳ simple or Compound; or else is ך׳.

In the last. like פֶּאֶר, וְזֶן, it remains; in those like שׁוּמֵר it is ˆ; before ך it is ˆ, ˆ, or ˆ; in a pause. it is ˆ; before ך it is ˆ, ˆ, or ˆ; In a Pause it is ˆ and ˆ. It remains in Monosyllables as, אֵיר &c. It is ˆ in שֵׁם, בֵּן, which ˆ before another is *Hirek*, and in a Pause, ˆ and ˆ; some turn it to *Hirek* and *Dagesh*, or ˆ and ˆ, as עֵתִי, גִּוְיָ. ˆ of the last or penult is ˆ, and the former ˆ, *Hirek*; as בְּנֵי or ˆ, as אֲבֵנוּ; ˆ with ˆ after it, remains; ך at the End is cast away, but ˆ remains before ך; ך and שׁה turn ך to ˆ; ˆ of the penult is ˆ or ˆ, or ˆ and ˆ but if ˆ or ˆ follow, it is unchang'd. ˆ of the last remains or is made ˆ. ˆ of the last is *Hirek* and *Dagesh*, or ˆ; ˆ and *Hirek* are ˆ; ˆ and *Hirek* are transpos'd, or take *Hirek* or ˆ at the beginning, as פֶּרִי, פְּרִי, פִּרְיִי.

Change in Verbs, by Affixes.

Observe here, for the Affixes, נִי is join'd to the perf. נִי to the other Tenses; נִי, נִי, to all but the perf. ׁ, ׁ, to the imp. and fut. ׁ, ׁ, to the rest; ך, to the perf. ך, to the rest. The Affix is join'd nakedly to a Word that ends immediately in a Vowel.

In the perf. *Kal*, פִּקְדָן, פִּקְדָם &c. ˆ remains, as אֶהְבֵּי; ˆ, if ˆ follows is ˆ; in *ihel*, ˆ is ˆ, ˆ, or ˆ; in the 2^d Defectives in *Hiphil* the two ˆ are ˆ and *Hirek*, הִדְמֵנו. Quiescents in ׃ keep ˆ, as שָׁמוּ Quiescents in *Lamed* ׃, keep the last ˆ; those in *Lamed* ך cast off ך before the Affixes, and in *Kal*, put the last ˆ under the first Radical, as עֲשֵׂהוּ for עֲשֵׂהָ. Further in *Kal*, פִּקְדָתָם, פִּקְדָתָךְ, and the like; פִּקְדָתָי, ˆ in the fem. comes before an Affix in the Form of אֶתִי, and sometimes ˆ is dropp'd; further פִּקְדָם, פִּקְדָתָם; in Benoni, פִּקְדָם, פִּקְדָתָם and

and the like ; and before ה in *Kal*. Here we find *Hirek* and *Patha* : In פוקרת, two ׳ are ״ and ״, as in Nouns ; פקרה has no Affix. Further, פוקרתיו, פוקרה פוקרתם, &c. In *Pabul* פקורו &c. Inf. פקדם, &c. if the second Letter be a Guttural, for ׳ is *Hateph-kametz*. In פקרה &c. ׳ is ״ transpos'd : But others, like the Noun פבור, keep ׳. ה paragogical in the inf. is made ת, and so takes an Affix. In פקר, ״ is ׳ and the former ׳ is *Hirek* ״, or ״, with the Affix ; in *Niphal* ״ is ׳, so in *Pibcl* ; in *Hiphil*, the Affix is join'd with *Hirek* ; two ״ are *Hirek* and *Dagesh*, in Defectives *Pe* ׳ ; Quiescents in *Lamed* ה, have the Affix to the Ending תו, in the inf.

In the Imper.

□ the Affix has ״ ; ״ in פקר is ׳ ; *Patha Genubha* falls before an Affix ; observe תנני, of תן, of תן, of תן. Affixes are join'd to the Form of פקרי in the imper. in the fut. יפקדם, &c. ׳ here before ה, ג, כ, is ״, else ׳. In *Imper* ״ is ׳ or ״. ׳ is put sometimes before ה, תפקדנה, is us'd for תפקדנה with the Affixes. The other Changes may be easily infer'd from the foregoing

In Adverbs, &c.

פ is often פ ה final is often cast away, ׳ is put before an Affix : ער, ער have ׳ or ״. תחתיה, *pro te*, &c. of תחתיה, אצל, אצל ; את, את. ׳ is cut off from בלתי, בעד, בעד ; לעני, לעני, לעני is with *Dagesh*, or doubles ט, or takes ״ or *Hirek*, or has ״ or casts away ׳ : עמי, עמי, עמי. The initial Particles ב, כ, ג, throw out often the

the article ה, and take its Vowel, as צַמֵּץ, for צִמְצִיץ.

Change by Accent.

The two Greater Pauses, *Athnach* and *Silluk* turn " and " into ' ; but " only in the penult, when double except some Words, observ'd by the *Masoreths*. *Sakeph-katon* sometimes does the same ; the lesser Pauses seldom. A Pause mov'd from the last to the Penult, turns ' before ה into " , and in the Form פִּרְיִי ; so הִלֵּךְ is for הִלְךָ. Verbs plural in ו, and fem. sing. in ה or י, when the Pause moves from the last to the Penult, have for ' that Vowel, which the Word masc. or sing. had in that Tense ; " being turn'd to ' , as of פָּקְדוֹ, פָּקְדוֹ. ו the Copulative before Monosyllables and Penacutes in a Pause, has ' for ' as, וְקָם.

Change by Increase,

See above ; This shortens the Vowels to : 1. " , and " pure, in the Antepenult impure Vowels, which include a *Dagesh*, or a Quiescent Letter, are unchang'd ; so " under ה Heemantic of defectives in ו doubled, as מִנִּי פִּרְיִים. 2. " of a Word *Milhel*, or the Form שָׁנָה and ו of the Form בָּקָר. 3. " in the End ; but not after " , nor in the Defectives ו *Vau* 4. ו and " of a Verb, for ה paragogical, the Suffixes, or the Terminations asyllabical.

(Note, in Verbs, ה, ו, י are Terminations asyllabical ; the rest Syllabical.) 5. *Hirik* of the Form, פִּרְיִי, and בִּיתִי with ה local or paragogical.

Increase lengthens the last " or ' fem. rising from it, in the pl. to " : so *Hirik* of the Form פִּרְיִי. " in some is irregular, as יָמִים, יָמִים.

Change

Change by Concourse of Points.

The former of two [·] in the beginning is *Hirik*; but under a Guttural [·]; so the Form מֶלֶךְ sometimes; else it is [·]. [·]. and the latter [·] under a Guttural is *Hateph-kamets*, and in the Form פֶּקֶד with [·] paragogical, or the Suffixes. The former of two [·] in the Middle, arising from [·] is [·], from [·] is [·] or *Hirik*; from [·] is [·]. Here Three Points with [·] are contracted to one. as בִּימֵי; Six or Eight, with א to 2, as בְּאֵלֵהֶם, [·], and [·] to [·], as לִיהוֹהִי בְּאֵרְנֵי

Note, the Method of an Analogous, or Vicarious Vowel, in these Cases, is the same. A Vicarious Vowel is one that is set instead of another, as [·] for [·] &c. See above.

The Critical Variety of Grammar in this, as as well as all other Tongues, runs out to a far greater Extent, and the Reader must have Recourse to the larger Writers on this Head for it: as Buxtorf's, Thesaurus, Martinus, Bythner, &c.

But this may suffice, as a General Scheme, and a compleat Key to this Divine, Venerable, and Essential Language.

Specimen of their Phrases may be בֵּת קוֹל. *the Daughter of a Voice, i. e. an Echo*; and of their Proverbs, מִטִּי לֵךְ: טֹב לְבִישָׁא לֹא תַעֲבִיר, וּבִשָׁא לֹא. *If we would avoid a Mischief, we must not be very kind and familiar with an Evil Man.*



F I N I S.